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A CHAPTER IN THE HISTORY OF GEORGE MATHEWS, *alias* DUNCAN CHISHOLM, LATE CLERK IN THE CHIEF SECRETARY'S OFFICE, DUBLIN CASTLE.

"Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped."

The Report of the Commissioners appointed to inquire into the frauds of Duncan Chisholm, who has absconded, is now before the public, and furnishes remarkable evidence of the blind confidence reposed by the Irish Government in an unprincipled adventurer, and of the hardihood by which that confidence was long and successfully abused. But there is one part of this strange history that has not yet been fully told, and that is, the position which he occupied in the orthodox Presbyterian Church, by which he was aided in carrying on a series of persecutions against Irish Unitarians, manifesting his zeal in support of Trinitarian doctrines, and enriching himself. To this task I shall now apply myself, and afterwards inquire into the facilities which he possessed, from his influence in Dublin Castle, for executing his schemes of plunder and oppression. In this undertaking I shall be compelled to bring myself more prominently forward than is agreeable to my tastes and habits; and, in some instances, may perhaps express myself with unusual warmth. For the former, I plead the duty of disabusing the public mind; and for the latter, the yet painful remembrance of the trials and difficulties through which I was made to pass, and of the deep-laid schemes, under the hallowed garb of Religion, of which I was nearly made the unsuspecting and innocent victim.

To understand aright what is to follow, I must explain to your readers some points in the history of Irish Presbyterianism. The Northern part of the island had, at the time of the plantation of Ulster, in the reign of James I., been chiefly settled by immigrants from Scotland, of the Presbyterian Church. These naturally adopted the doctrines and discipline in the profession of which they had been brought up; and in the course of time, as in Scotland, so with them, the Westminster Confession of Faith became the standard of belief. In Dublin, and in the South of Ireland, the Protestant Dissenters were principally English Puritans and their descendants, who, likewise following in the steps of their forefathers, rejected all human creeds and tests of belief, and took the Holy Scriptures alone as the rule of their faith and practice. In the enjoyment of this Christian liberty, and holding different

opinions on some controverted questions in religion, they lived long in peace among themselves, and in peace with those around them: but the time at length arrived when their peace was to be invaded.

The General Synod of Ulster, professing the doctrines and discipline of the Scottish Church, had been twice convulsed by an attempt to enforce on all its members subscription to the Westminster Confession of Faith, as a test of soundness in opinion; and that which purported to be a guard against diversities of creed, led to the most violent contentions. In 1726, some of the most distinguished men in the Presbyterian Church in the North of Ireland were compelled to separate from the general body, and formed the Presbytery of Antrim, on the ground of rejecting subscription to human creeds and articles of belief. On that occasion, the Southern brethren, true to their principles, sympathized with, and aided by all the means in their power, their persecuted friends in the North.

In the course of time the stern discipline of the Synod of Ulster gradually relaxed,—subscription to the Westminster Confession remained indeed unrepealed amongst the statutes, but was rarely enforced; and the demon of intolerance slept. At the end, however, of a century from the former disruption, this evil spirit was aroused from its slumbers, and, under the name of Religious Revival, once more evoked the worst passions of our nature. Some of the most intelligent and purest-minded men in that church were driven forth from her bosom, and formed the Remonstrant Synod of Ulster, on the principles of religious freedom and charity. The Southern Presbyterians, like their predecessors in the former change, gave their sympathy and stretched out the hand of kindness to their suffering brethren. These three bodies, viz., the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, now constitute what is called the "Association of Non-subscribing Presbyterians of Ireland." Relieved from the fetters of human creeds, and with the Holy Scriptures as the rule of their faith and practice, without however enforcing it as a term of communion, they have naturally, and I believe without exception, adopted the simple faith of the gospel, "that there is but One God, and that God is One."

The General Synod of Ulster, animated by the spirit of proselytism, and anxious to overcome a rival and obnoxious party and seize on their inheritance, had recourse to various plans, some of which I shall detail, to bring under the yoke, or utterly to subvert, the Synod of Munster. With this view, in 1833, they sent one of their ministers to the South of Ireland, who thus reports to his employers, under the head of "TIPPERARY:"

"Here I met the orthodox Committee of the Munster Synod. The Committee did here publicly declare that to the Westminster Confession they had subscribed, and never yet recanted. That its doctrines were those they believed, preached, and were determined to maintain. *They denied holding any spiritual connection with the heterodox of their own body; that the only communion they maintained with them was in money matters; and that their earnest desire was to get orthodox and zealous ministers settled in all their vacancies, for the two-fold purpose of propagating what they believed to be the truth as it is in Jesus, and also for strengthening their hands in the body to which they belonged, and enabling them to effect measures for the further advancement of the cause of truth and righteousness.*"

In commenting on this strange statement of the Northern missionary, I must observe that we had no Committee appointed or known by us as the "orthodox Committee of the Munster Synod." We professed to have abjured all such distinctions; and at the annual meeting of the body in the month of July, 1833, a few weeks before the date of the above Missionary Report, it was proposed by the late Mr. Ferris, minister of Fethard (a professed Trinitarian), and unanimously resolved, to adopt, and insert in our records, a document "exhibiting a clear expression of the principles always maintained by the Southern Association, and the terms which they have uniformly regarded as indispensable for the admission of ministers or congregations into their connection," from which the following are extracts:

"From all these evils" (the unseemly contentions that then prevailed in the Northern Presbyterian Church) "the Synod of Munster, and all the congregations in their connection, have ever kept themselves at a distance, by their adherence to the *Bible alone;* by their vindication of the right of every Christian to read and interpret its sacred contents; *and by their uniform rejection of every creed, article or confession devised by human authority.* Acknowledging the Lord Jesus as the Head and King of their Church, they do not submit themselves in spiritual matters to any human authority whatsoever, either of Popes or Councils, Parliaments or Convocations, Kings or Bishops, Presbyteries or Synods. Claiming and enjoying this liberty, they freely allow to others the same religious privileges they claim to themselves. The Synod cannot admit into their association any congregation or minister who may seek to *introduce or impose any system of doctrines or discipline invented by uninspired men, or any regulations that might abridge their Christian liberty, or any sentiments that might contract their universal charity.*"

This statement, as I have mentioned, was *unanimously* adopted by the Synod of Munster, at the instance of Mr. Ferris, who, in conjunction with two other members of our body, a few weeks afterward, conspired with an agent of the Synod of Ulster for the overthrow of those institutions to which they were solemnly and voluntarily pledged! They are represented to have denied, at that memorable conference, "holding any spiritual connection with the heterodox of their own body; that the only communion they maintained with them was in money matters;" whereas they had been solemnly set apart by us to the work of the ministry—had joined with us in our religious exercises, and had repeatedly conducted them—and one of them, at the previous meeting in Clonmel, had preached from the characteristic words, "Unstable as water, thou shalt not excel"! We had lived with them in all good conscience and with the kindliest dispositions, and though outnumbering them in our little assembly, we never presumed on our power, but redeemed every pledge we had given of respecting their Christian liberties. All we asked in return was, that they would reciprocate our feelings. They received our acts of kindness with seeming cordiality; they professed themselves very grateful *whilst we were conferring benefits upon them;* and they were leaguing themselves, at the same time, with our bitterest enemies!

This "holy alliance" remained for a considerable time unknown to the Synod of Munster, nor was any attempt publicly made to carry it into effect till after the appointment of Mr. M'Corkle, from Scotland, as assistant minister of Limerick. Previously to his coming to Ireland, upon being applied to by some of his friends, as Moderator for the

time being of the Synod of Munster, I furnished a detailed statement of our distinguishing principles as a religious community, that he might clearly understand what would be required of him, in the event of his becoming a member of our Association. Being thus made fully aware of what would be his future position, he came to this country, and, by order of our Synod, laid his credentials before the Dublin ministers connected with that body. We received him with cordiality; we presumed not to interfere with his doctrinal opinions; we submitted to him the resolutions already referred to, as indispensable "for the admission of ministers or congregations into our connection;" and having by these means made himself fully acquainted with our fundamental principles, he expressed his willingness to be admitted amongst us "agreeably to our usages and regulations." We acceded to his desire that he might be ordained by a Scottish Presbytery, and we facilitated by every means in our power his settlement in Limerick. We appointed a Committee of our body to induct him into his charge, and hoped, according to the pledge he had given, that he would respect the bond of our Christian union. What followed? On the very first Sunday after his appointment, from the pulpit in Limerick he "lifted up his testimony," as he was pleased to call it, against the Arians and Socinians of the Synod of Munster, "as deniers of the Lord that bought them." Only a few fleeting hours had passed since he had seemed to join in prayer with one of those proscribed men—had been solemnly inducted by him into the ministerial charge, and grasped his hand in token of Christian fellowship. The friendly warmth conveyed by that honest hand could scarcely have been cold—the voice of fervent prayer, in which he had been commended to the Divine protection, could scarcely have ceased to vibrate on his ear, when he publicly denounced this good man, and all of us who held his opinions, as the enemies of God and of his Christ; and from that hour, whilst he remained amongst us, he pursued us with an intensity of dislike that has rarely been exceeded even in the records of theological hostility. If we were what he represented us to be, why did he come amongst us?—why did he so closely unite himself with men whom he thought unworthy the Christian name, and to whose opinions he was no stranger? Why did he meet us in all seeming goodwill, assent to our mode of ecclesiastical government, and receive a ministerial appointment at our hands? I presume not to answer these natural inquiries, nor resolve for others difficult cases of conscience.

Soon after the admission of Mr. M'Corkle, the Trinitarian party in the Synod of Munster had an accession to their number in the person of a Mr. Quinn. And here I must pause in my narrative of the proceedings of that body, to introduce a very remarkable personage, whose name is now associated with orthodoxy and fraud, the notorious George Mathews, alias Duncan Chisholm.

It appears, from the Report of the Treasury Commissioners, that this man was originally a solicitor and leather-seller in Inverness, in Scotland—that having become bankrupt in business, he disappeared from that town in 1826—assumed the name of George Mathews—enlisted into the 53rd regiment, in which he rose to be a serjeant—was afterwards reduced to the ranks for improper conduct—was again promoted —ultimately obtained a very important and confidential situation in the

Castle of Dublin—and after committing numerous frauds during a long series of years, absconded, and is now a fugitive from justice. When he fled from Scotland, the following advertisement was inserted by Colonel Macdonald, of Ness Castle, in the public papers, and widely circulated:

"ADVERTISEMENT.

"Mr. G. Cameron, as Trustee, and Mr. James Lyon, Mr. Kenneth M'Crae and Mr. M'Arthur, as Commissioners on the sequestered estate of Duncan Chisholm, late Solicitor and Leather-seller at Inverness, having expressed their determination to oppose my claim to some property paid for, and regularly conveyed to me by deed of disposition in Chisholm's own hotograph, together with innumerable title-deeds also in my possession, unless I can prove that the said Duncan Chisholm has perjured himself in his oath of verity upon his examination before the Sheriff of Inverness: I hereby offer a reward of Fifty Guineas to any person who will furnish me with such information as will lead to the immediate apprehension and conviction of said Duncan Chisholm, who wore, when he absconded, a blue surtout, black waistcoat, pantaloons and hat; he seems about thirty years of age, slender in person, about five feet nine inches in height, high shoulders, sallow complexion, and *seldom looks one in the face.* His friends gave out that he was patronized by some respectable individuals in London, but upon inquiry that was found to be false and incorrect.

"*Ness Castle, Sept.* 1826." (Signed) J. MACDONALD.

His personal appearance was thus graphically described; and though his countenance indicated much shrewdness and intelligence, it wanted the expression of openness and honesty; whilst the sinister cast of his eye, and his side-long, stealthy look, might have given warning of the dark purposes of his mind. He was a man of great research, of strong reasoning powers, and of innumerable resources. His address and manners were unpolished, and apparently unsuited to a Court; but he was supple and accommodating; had made himself master of the details of the various departments of the public offices, and was consulted as a living book of reference by those who were imperfectly acquainted with their duties. His varied talents fitted him for all kinds of services—he made himself a useful, and almost a necessary appendage, and thus acquired an influence and a power in the Castle which, to those who were at a distance, and saw not the workings of the machinery, were most difficult to comprehend. It was truly and forcibly said to me by a gentleman who had frequent occasion to apply to the Government, that "Mr. Mathews was not merely a Clerk in the Castle, but the Castle itself." He had qualifications also which made him a very dangerous enemy—a perfect command of temper and indomitable perseverance. Under a smooth and placid exterior, never seemingly ruffled, anger and implacable revenge lay concealed; whilst it was his boast, that "he never knew what it was to abandon a pursuit in which he had once engaged." Such was the man who, by a series of extraordinary events, was raised to a most influential position in the Castle of Dublin, and who put forth all his energies to crush a religious sect which had never done him wrong, but which stood in the way of his unprincipled schemes. He came amongst us a degraded being, a miserable fugitive, "who had left his country for his country's good," and so poor, that his wife was necessitated to keep a mangle in a wretched street, close to the Barrack, to assist in their support. He

entered the Castle in the humble capacity of porter at its gates; but by making himself useful, he speedily rose, through different gradations, till the "old soldier," who had abandoned his name and his native land, received the most lucrative appointments here—was courted and flattered by men of rank and station, and occasionally an honoured guest at the Chief Secretary's table! With the sanction of Government, and its unlimited resources at his command, he carried on a series of Chancery suits, most grievous to the subject, but most profitable to the lawyers and to himself, about matters in which he never had nor pretended to have suffered any personal wrong. He built churches and endowed them, and placed over them creatures of his choice. He created a Presbytery in the South, of men whom he had gained over to his side, and who proved obsequious to the slightest intimation of his will. With their concurrence and that of the Castle, he raised up mushroom congregations of orthodox Presbyterians, and made and unmade clergymen; and was not only in *name*, but in *fact*, a veritable *ruling elder*, saying to this man, "Go, and he went; and to that man, Come, and he came; and to another, Do this, and it was done." He became drunk with power, and whilst the Unitarians had successfully resisted and freed themselves from his yoke, he seems to have meditated establishing the most absolute despotism over the Irish Trinitarian Church.

These details will perhaps be uninteresting to some of your readers, as merely recording the petty disputes of rival sects in a distant locality, or the ingenious devices of a bold and successful adventurer, which at a future day might appropriately fill a page in the Newgate calendar; but they swell into importance when we reflect that, under the very eye of the public authorities, and subject to their supervision and control, by interposing the screen of religion, this "*artful dodger*" fearlessly put his hand into the Treasury and robbed it of uncounted thousands; and that, *through his representation and unbounded influence*, the Irish Government were induced to lend their name and sanction to proceedings of great public injury and private wrong; but which, under the providence of God, happily eventuated in the passing of the Dissenters' Chapels Act—that glorious charter of our religious freedom. The history of these proceedings may, with your permission, fill some more of your pages at a future day.

Dublin, Oct. 11th, 1851. J. C. Ledlie, D.D.

NOTES ON TEXTS OF SCRIPTURE.

"The true sense of Scripture is not always that which lies upon the surface; for what strikes a modern reader, not specially versed in its language, as the most natural meaning, will generally be what accords most with modern usage. The long habit of erroneous application confers at length a kind of authority, and these effects can be counteracted only by a careful and extensive comparison of Scripture with itself."—J. Kenrick.

Ps. iv. 6: "*There be* many that say, Who will shew us *any* good? Lord, lift thou up the light of thy countenance upon us."

The general truth conveyed in this verse is, that without a consciousness of the Divine favour there can be no solid bliss; but mark the

way in which the sentiment is expressed. It is not in the form of a bare proposition. A question is announced, and the answer instantly follows—couched, however, in the language of supplication. The Psalmist, not in his own person, but representing other men, makes the inquiry, "Many say, Who will shew us any good?" There is no delay in the reply; for he immediately offers the prayer, "Lord, lift thou up the light of thy countenance upon us." His meaning cannot be mistaken; nor can the skill and beauty of his manner of declaring his judgment fail of being discerned by every man of pious sensibility and taste. I deem it unnecessary to fix the date and occasion of the Psalm. For the purpose which I contemplate, this is immaterial. Let it satisfy us to know that the composition was framed amidst some personal, as well as public, afflictions of the author; and that he brings into contrast men of very opposite feelings and characters—the devout and the worldly, the holy sufferer and the wantonly injurious and entirely selfish foe.

Proverbs xx. 25: "It *is* a snare to the man *who* devoureth *that which is* holy: and after vows to make inquiry."

The LXX. translators give the *sense* of the proverb, without following literally the original. Their rendering is, "A man is ensnared by his hasty consecration of anything belonging to him, since a change of purpose comes on after his vow."

Most of Solomon's detached aphorisms are characterized by brevity —often by a slight degree of obscurity, sufficient to awaken, while it rewards, attention, and not least by an image, a comparison, a metaphor.* Now, in the version which I have cited we have no such comparison or resemblance; although this would seem essential to the existence and the pungency of *a proverb*.†

Matt. xxiv. 51; Luke xii. 46: "Will cut him asunder."

I borrow the gloss of A Layman [Transl. of New Testament, 1840]. Under the passage in Matthew, he, with an approach to correctness, says, "discard him:" under that in Luke, he gives his reader the choice of "discard him," "discharge him," either of which interpretations is admissible. To my great surprise, however, he also suggests another translation, viz., "scourge him severely." This is altogether to be rejected.

The signification of the word which I interpret by our English expression "separate," is plain from the context: "and will appoint him his portion with the unfaithful." Surely A Layman intended the gloss "scourge him severely" for the next verse, "That servant who knew his master's will and prepared not *himself*, neither did according to his will, will *be beaten with many stripes*." ‡

Coloss. ii. 16: "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*."

This earnest caution is grounded on the preceding argument. See

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* Lowth: Prælec. No. xxiv. Oxon. 1821.

† In the English rendering of the verse, the *images* are, *the sacrifice*, and *the act of eagerly grasping it*.

‡ See Christian Reformer, Vol. XIX., pp. 49, 50.

ver. 6 of this chapter. The opinions and practices which the apostle specifically denounces, are treated of rather more largely in 1 Cor. x. and in Gal. iv. 9, 10.

I do not quite approve of the phrase, sometimes met with, "the Christian Sabbath." It has, at least, the appearance of signifying ideas mutually incongruous; and it denotes and tends to cherish somewhat false and hurtful impressions. Yet, occasionally, it is perhaps more than harmless, and has even a graceful and becoming air. Take, for example, the following sentences from a volume of "Biblical Researches in Palestine," &c:*—"We had determined, before setting off from Cairo, always to rest on the Christian Sabbath, if possible; and during all our journies in the Holy Land we were never compelled to break over this rule but once. Strange as it may at first seem, these Sabbaths in the desert had a peculiar charm, and left upon the mind an impression that can never be forgotten."

True, this *strangeness* is only apparent. The *charm* of the thing is readily explained, if we consult pp. 142 and 159 of the succeeding narrative. In the local situation of the cultivated and adventurous pilgrims, and in their tender domestic sensibilities, the solution of the difficulty, if such it be, is manifest.

The civil magistrate should limit his interference in these matters to the grand object of protecting every individual, and every body of individuals, in the exercise of the liberty wherewith Christ has made them free. It probably will be found that the great purposes of society are best answered by the separation, absolute or partial, of a seventh portion of our time from secular engagements.

Coloss. iii. 3: "— ye are dead, and your life is hid with Christ in God."

In order clearly to understand a text of Scripture, we must, if possible, discover the train of thought in the speaker or the writer.† Applying this rule to the clauses now before us, I take their meaning to be, Christians are 'dead with Christ from the rudiments of the world,' chap. ii. 20 [see ver. 8 of the same chapter], and their spiritual life is also hidden with him in God; i. e. it is devoted to God, it is sustained by Him, and has a constant reference to His glory. The sincere believer has nothing to do with carnal ordinances; those which the whole context reprobates; but he is altogether unostentatious, and his religion is "the hidden man of the heart."

Coloss. iii. 22: "Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers, but in singleness of heart, fearing God."

My leading remark will concern *the motive to duty* here enforced by the apostle. This is *religious principle*—"not with eye service as pleasing men, but in singleness of heart, fearing the Lord"—and so in ver. 22. It is a most solemn and affecting consideration, alike indicative of the habits of thought and feeling by which Paul was actuated, and of the spirituality of the gospel which he preached. This motive

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* Dr. E. Robinson's, Vol. I. p. 94 [London edit. 1841].

† "— monstrabit orationis nexus, dux in talibus unicus." Valckenar: in libros quosdam Novi Testamenti, Vol. I. p. 214.

to obedience operates at all seasons, in all places and in all circumstances.

What next claims our notice is the class of persons to whom the sacred writer now addresses himself. These are servants, literally *slaves*, and every part of the context is framed with a view to their situation. Let us observe the contrast between their position and the authority of Him who claims their first regards. He is their LORD. Him they are to fear, and they serve the LORD Christ. Individuals of the same rank are likewise addressed in the First Epistle of Peter, ii. 18, &c., where, nevertheless, they are designated by a term which properly signifies "domestics;" while the whole connection proves that they were in a state of great degradation, and in compulsory service.*

Hebrews xiii. 8: "Jesus Christ *is* the same yesterday, to-day, and for ever."

I am of opinion that this verse should be disjoined from the 7th, and stand at the head of those which follow, down to the end of ver. 19. The paraphrase of it is, 'Jesus Christ [the doctrine of Jesus Christ] is always the same; *therefore* be not carried about by divers and strange doctrines.' A momentous fact is affirmed, and pertinent exhortations are founded upon it. This 8th verse is not at all related to what precedes; though the mere English reader may be led to suppose, in contradiction to the grammatical structure and to the real series of thought and subject, that Jesus Christ is spoken of as the end of the conversation of deceased Christian believers and teachers.

Hebrews xiii. 20: "Now the God of peace, who raised from the dead our Lord Jesus, that great Shepherd of the sheep," &c.

Place commas between the words "Jesus" and "through" [our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, &c.]. The phrase, "that great Shepherd of the sheep," receives its true explanation from the parallel texts in Peter's Epistles (1 Epist. ii. 25), "The Shepherd and Overseer of your souls;" (chap. v. 4), "When the Chief Shepherd shall appear."

The impressive benediction at the end of this Epistle presents images *pastoral* and *sacrificial*. Both would be naturally suggested to the writer by the subject of his letter, and by his recent train of thought. "That great Shepherd of the sheep" is referable to verses 7 and 17 of chapter xiii. "The blood of the everlasting covenant," are words that would arise out of the argument and the aim of the body of the Epistle.†

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* It were a flagrant abuse of metaphorical language to infer hence that the first Christians viewed themselves as in a state of absolute vassalage to God. Compare Gal. iv. 7 with Coloss. iii. 24.

† It has occurred to me that the imagery on which I am remarking admits of illustration from John x. 1—17, especially from verses 3, 10, 11, 14 and 16. But upon this point I would be understood as not expressing myself positively. Let my readers judge of it for themselves.

AMERICAN SLAVERY. No. IV.

Sir,

As I intimated in my last letter, when we look at the Southern Church in relation to human rights, we cannot be surprised at those who are revolted by its servility, hypocrisy, or inconsistency. However honourable the exceptions, it must be on the whole regarded as a bulwark of slavery;—as such, many slaveholders themselves regard it. A speaker at Charleston, S. C., observed that it appeared providential, that when slavery had become impaired, its vitality was renewed by religion; for so great a zeal for the spiritual welfare of the slaves had arisen, that places of worship for them were springing up in all directions. He did not explain how religion operated as a support to slavery: whether it was that the consciences of the masters were spared the reproaches which even their own synods uttered against the disgraceful heathenism of the South,—and that now they flattered themselves that slavery had received a spiritual grace, as an instrument for the salvation of Negroes (as our opium war was to be sanctified to the conversion of the Chinese to a saving faith),—or whether the slaves themselves had become, in consequence, more moral and manageable.

I mentioned to Dr. Gilman the notion we had in England of the sort of religious instruction which was given to Negroes, yet expressed my hope, that as it was the religious public in Great Britain which promoted emancipation, so it might be the same there eventually. He thought it possible. After the dangerous riot at the slave prison, many were very vehement against the religious teaching of the slaves, on the ground that it made them presuming and rebellious, and a committee was appointed to obtain the opinions of clergymen and others. The religious sentiment prevailed, and it was determined that they should continue to attend public worship in the same churches with the whites. He thought that if the South should ever gain rest from outward agitation, the important differences of opinion as to religious education would be a fertile source of contention. The pro-slavery clergy explicitly maintain that slavery is distinctly taught, sanctioned and provided for, in the Bible; and denounce as fanaticism the assertion, that if slaveholders were Christians they would free their slaves. On the other hand, they denounce as infidelity the plea, that to make the slaves Christians would give them a thirst for civil liberty; and consistently say, that as they would not sanction slavery unless they believed it Christian, so they will sanction nothing which shall deprive the slaves of Christian teaching. This feeling will lead on to the desire for something more than oral instruction: the somewhat superstitious regard of most Protestants for the *letter* of Scripture, may prompt to an education which shall put that letter in the reach of all. At present, however, it is a point of pride not to appear to yield to intimidation: in the storm of passion, wisdom is either silent or unheard. It is quite fashionable to give oral instruction to slaves at one of the Episcopal churches at Charleston; and though doubtless it is such as the more intelligent among them despise, it has probably an elevating effect on the masses, and it cannot but have an important influence in coun-

teracting the base view of a slave as a soulless chattel. The abominable anti-educational laws are notorious: like other laws which contravene the best feelings of our nature, they are frequently broken. Children often teach their coloured playmates; and at Charleston there is a school which is attended by some young slaves, bringing tickets of leave from their mistresses, who pay the cost. Mrs. G. heard one of them read an extract from Milton. There is not the same objection to reading as to writing. Writing would enable them to forge passes, &c. We know how strong a prejudice existed in England against the education of the working classes, lest they should be raised above their condition as labourers and servants, and use their powers to the detriment of their employers: even now, many clergymen are to be found who discourage all but mere scriptural instruction. The rapid change which is going on in this respect among us may give us hope for the South.

Religion as administered by the selfish and crafty is made there, as elsewhere, an instrument of degradation; on the whole, however, its influence is to elevate the social condition of the Negroes. Their devotional fervour touches a chord of sympathy in the more pious whites. Bond and free mutually pray with each other and for each other. I heard of one lady who regularly prayed with her slave, who was a member of the same church with herself, for the conversion of this lady's husband. No one who has been truly awakened to a conviction of the immortal nature of a slave, and has felt that he has equal access with himself to the Great Father of all, can regard him as a *mere animal.** On some of the plantations the religious culture of the slaves is still, no doubt, shamefully neglected; but in the towns that I visited, they appeared to frequent public worship as freely as the poor at home, and are allowed to choose their own religion, which is more than can be said for many English servants. The Baptist is, I believe, the most popular faith with the Negroes: the ceremony of immersion, typifying newness of life, would in itself have a powerful hold on their imaginations. Some of the white clergy are jealous of the coloured preachers, and wish them superseded, on the ground that they rant and talk nonsense. They think that it would be better that they should preach to the coloured congregations themselves. Possibly, however, some may suggest that this would not always obviate the objection. Looking at it abstractedly, I preferred the system of Dr. Gilman's church, where all of the same faith join in public worship together, whatever their hue, whilst the coloured people have an additional service conducted by themselves. There is one incidental evil connected with this admixture, that a preacher cannot, in presence of the slaves, feel as free as he otherwise might to deal plainly with the masters.

I mentioned that Miss Bremer attended our Sunday services. I had also the pleasure of meeting her at Prof. Bachman's, and at an agreeable pic-nic at Sullivan's Island, which my friends had arranged for her. I am informed that she is now regarded by the Garrisonians as *pro-slavery*. Certainly, I never heard such a suggestion whilst I was

* Experience of course proves that a recognition of a common nature does not prevent cruelty. White persons are savage to each other; and without doubt there are many instances in which the master is cruel to the slave with whom he has prayed.

in America. More than most travellers, she entered those circles which are regarded as ultra in philanthropic movements, and was supposed to sympathize with them. Mrs. Gilman is well known as an authoress;* and Miss Bremer wrote to her, to try to enlist her pen in the cause of emancipation. Mrs. G., regarding the matter as one of politics, considered it out of her province. She suggested to me, that Miss B. might be herself reminded that she may be indirectly injuring the cause of Temperance, by the laxity on that subject displayed by some of her heroines. Both Dr. and Mrs. G. are very earnest in the Temperance movement, and, among other means of improving the social condition of the coloured people of their flock, had established a Teetotal Society among them.† I told them that I had heard that many planters promoted intemperance among their slaves, in order to drown that serious thought which might prompt to liberty. As far as their own observation went, they pronounced it a calumny. Where there are three million slaves, there will of course be a great diversity in the mode in which they are treated. I sympathized with my friends in their efforts to promote that self-control which is wisdom's root.

The pitiable fate of the Indians proves, that liberty connected with licence is more fatal to a race than outward slavery. Our passions are our worst tyrants; or if we are at the mercy of others, those are most cruel and savage whose passions are frenzied by intoxication. There are many Negro slaves who have no reason to envy the wife and children of a brutal, fiendish drunkard. The most disgusting feature of slavery is the condition of the women; and whilst some who have the power are striving to restore the sanctity of domestic relations by political action, those are not labouring in vain who endeavour to produce those habits without which outward freedom is partial at best. I have heard Southern ladies question how far women might gain by any sudden emancipation. Slavery educates for tyranny, and the freed slave might be the domestic tyrant. Nor is woman safe from injury among those who are of free birth: the free-born Negro may have as vile passions as the free-born white, and be as unscrupulous in their gratification. Woman is only respected and honoured where Christian principle prevails. Elsewhere, her defenceless condition entails on her the hardest drudgery, or makes her the sport of pleasure; and even in England her advocate can plead—"The truly horrible effects of the present state of the law among the lowest of the working population, is exhibited in those cases of hideous maltreatment of their wives by

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* One of her works is "The Southern Matron," which gives what I should regard as the sunny side of Southern life. A friend of mine in the North, a gentleman of intelligence, said that his feeling of the pro-slavery tendency of the book was so strong, that he burnt his copy. When I next wrote to Dr. G., I mentioned this circumstance. His family felt rather proud of this *auto-de-fé*. "It is strange," he says, "that anybody should regard it as a pro-slavery book. It was written with not the slightest reference to the Abolition agitation, which at that time was hardly felt at the South. It was only a faithful picture of what the writer had seen and experienced, just as 'The Northern Housekeeper' was. To burn it for being dangerous, is one of the most convincing arguments in favour of the institution; for its representations were notoriously true, and the dark sides of the institution were intimated, as well as the bright sides."

† Dr. G. also makes a point of attending the weekly meeting of the Temperance Society in the town.

working men with which every newspaper and every police-court teems. Wretches unfit to have the smallest authority over any living thing, have a helpless woman for their household slave." (Westminster Review for July, 1851.) I mentioned (C. R., p. 545) an instance in which a man preferred the freedom of his wife to his own. I heard of a case of a different kind, in which a young coloured woman, who was free, and whose children therefore would be free, whatever the condition of the husband, married a slave in preference to a free black, because, she said, the free coloured men treated their wives so badly. (You may suggest the possibility of some other reason!) I trust that no one will be absurd enough to suppose that I state this as a defence of the present state of things: on the contrary, it is an evil growing out of this state, which takes for granted that power to oppress gives the right. The labours of those who strive to substitute the dominion of Christian love and equity are here especially needed.

I scarcely saw anything of plantation life, though a gentleman kindly drove me over to his estate, about eight miles from Charleston. It was a fine day at the beginning of April, and the ride was lovely. The road, indeed, was in a state of nature—sand, except where a portion of plank-road had been just laid down; but all around had the rich beauty of our early summer. There were many hedges (they are very rare in the North), but not quite like ours; for one that I remarked round the well-cultivated garden of a Scotchman was a mixture of Spanish bayonet and Cherokee rose, the blossoms of which added grace to its formidable aspect. One plantation which we passed belonged to a mulatto. A Frenchman of the last generation had married a slave and liberated her: this would now be illegal, unless she left the State. We turned off the high road, through a forest, into the plantation. I saw the acacia full of blossom; the dog-wood too, about twenty feet high, with its blossoms as large as dog-roses. Pines seemed the commonest trees, but the live oak was the glory of the place. It has a small dark leaf,—the same, I believe, as our evergreen oak, only it grows to a magnificent size, in spite of the long trailing clusters of Spanish moss which hang from it, and which are often picked by the Negroes and sold for bed-stuffing. Mr. P. and his father own about 1500 acres, only 500 of which are cultivated, and laid out principally in rice, Indian corn and vegetables. There was a *reserve* (a very large pond) which held the water used for irrigation. Alligators are found in it, and rattle-snakes are in the beautiful woods which overhang it. A number of cranes were sitting near its brink. The water is let on the land before the rice is planted, and is drained off in ditches. After the rice has sprouted up, the water is let on two or three times more. Only Negroes can live in these swampy districts: it is dangerous for Whites to sleep on rice plantations in the months of June and July. The culture requires much care. Mr. P.'s plantation is near a tidal river; and some of his lands were completely spoilt the previous year by some breakage in an embankment, which let in the salt water. The land is a rich black soil, said to be twelve feet deep. I saw some rice lands still under water; a buzzard with his wide-spread wings was flying across them. I went to another field, where there were about thirty Negroes, of both sexes, employed in scattering the rice, and just turning the earth over it with a sort of toothless rake. It did not seem hard work.

The overseer was there, and the driver, who carried the disgusting whip. The name and ensign of his office were repulsive to me. Mr. P. told me that the whip was only used three or four times a year. The driver was a very trustworthy old Negro; though usually the blacks, when in office, are tyrannically inclined, as fags make the hardest masters. He said that, as a rule, those who treated the slaves worst were the free coloured proprietors; next the French; then the Scotch, who were too grasping; next the English and Northerners, who got impatient at their stupidity; and that the best masters are the Southerners, who are to the manner born.* Every here and there I saw a little patch of land, which he told me was a Negro's. He allows them to cultivate as much as they can in spare times. In some parts of the year they work very hard, but generally much the contrary; and they often get home by one o'clock when employed on task-work (that day they were returning home before our dinner). I can believe that where masters are indulgent, slaves may earn a great deal more, with less work, than our farm labourers; but then they are still *slaves*. They may often be as well or better fed, and perhaps as well clothed. Those that I saw had no shoes or stockings: they have them in the winter; but, like many of the children of the rich, dislike them at this season. The women seemed not very different in dress from those similarly employed in England, except that they wore turbans or handkerchiefs instead of bonnets, and drawers reaching down to the ankles. They were certainly not prepossessing. A few whom I saw in the city, however, held themselves very well, were tall, and looked dignified.

Most of the houses of the Negroes were near the residence. I did not ask to go into them, as I did not desire to appear intrusive, and I was told that as Mr. P. did not reside on the spot, they might not be a fair specimen. The cottages were of wood, better looking than many of the Irish shanties which I have seen. I observed that there was no glass, only shutters, for their windows; but I subsequently noticed the same in the cottages of some white persons. Mr. P. seemed to take an interest in his slaves; he brought over an oven for one of them in his carriage. He was, however, a determined Southerner, believing slave labour essential for the culture of rice and cotton; and only looking on the evils of the system as either not inherent in it, or else such as are necessarily attached to every system. He thought that the Negroes needed direction and control; and that to give them freedom would be to reduce them to squalidity, sloth, and the most abject poverty. In reference to their religious instruction, he told me that they generally go to worship at Charleston, though sometimes persons come out and preach to them. They are married, and live in families. When young, they are usually unchaste, but settle down into general faith-

* If they are the *best*, you may say, woe for the worst! This statement I have heard confirmed by others. Till I visited the South, I was scarcely aware that there were coloured slaveholders there. The Southerners, though passionate, have often more kindliness than Northern masters, who, indeed, one must suppose to have done great violence to their nature to be slaveholders at all. The relaxing climate seems favourable to indolence and fatalism. These are specially the weaknesses of the slaves, and help to keep them in their degraded position; they also affect the masters, and contribute to deaden them to the horrors of their system.

fulness. He has slaves whose ancestors have been slaves to his ancestors for three or four generations. They feel mutually attached. His old nurse seems as much interested in him as in a child of her own. I see no reason for disputing such statements. We know that there are disinterested friendships between those who by the sweat of their brow can scarcely keep their families from starvation, and those who by the profits of their labour are affluent and at ease. Justice is indeed a great safeguard for a wise and lasting friendship; but affection springs up in the human heart whether there be justice and equality or not. We have not to go to America to find out anomalies. The lordly arrogance of one white to another, the extortion of half-paid service, the crying poverty and even starvation to be found in our islands, shock a Southerner. Those who have felt satisfied with themselves, as if they had done their duty when they have cared for the physical condition of their dependants, have told me that they have felt a pang which they could scarcely endure when in Europe they have heard the cries of our beggars. You rarely see a beggar there.

After a ten-days' visit to Charleston, I left it, not without emotion. It seemed to me the seat of many sins and many virtues. No city in the Union was more associated in my mind with heartless tyranny; yet nowhere did I live in a domestic atmosphere of greater kindness. These contrasts induce a feverish state of feeling. I have mentioned the friends with whom I stayed more than I should have felt justified in doing, had they not been to a certain degree public characters. The position which Dr. G. holds brings upon him the charge of time-serving. His principles on the matter of slavery certainly are not the same as yours and mine; but this does not prove them to be dishonest. He has maintained his Unitarian views in a region where they are extremely unpopular, which shews that he is not one who merely floats with the stream; and if he is of a mild and conciliatory disposition, I have not yet learnt that such men are altogether unchristian or useless. A world all sores and no balm would soon fester away.

My next visit was to Savannah, Georgia, where I called on an Episcopalian clergyman, with whom I had had some warm but friendly discussions on the subject of slavery in the steamer by which I went to America. We were well pleased to meet again, and he kindly took me a beautiful ride over the bluff, to a plantation about four miles off. About 300 Negroes are employed on this estate. We rode through their village, which was about a furlong from the residence. I did not enter the houses. Externally they were sufficiently commodious, though they had a bare look. The gardens, if any, were, I took for granted, elsewhere; as vegetables would not thrive under the thick wood beneath which these cottages were built. The whole had a very foreign aspect. The Negroes are accused of great want of cleanliness; they will not keep their houses neat. Cleanliness cannot flourish where self-respect is trampled down.

I only remained at Savannah two days, which I spent at the hotel. I called on some Unitarians to whom I had introductions. One of them, since deceased, was about to build a new church for the congregation, which was then without one. Their minister was in the North. I did not remember that this was the society which rejected a Unitarian minister some years ago, on the ground that he was suspected to be

inimical to Southern institutions, though entirely unconnected with the Abolition movement! Most of the gentlemen who took this humiliating course were New-Englanders.* Converts are often most zealous. Some gentlemen with whom I conversed complained much of the remarks against slavery in the Unitarian papers, and the alienation between the various Northern and Southern churches. I remarked that if our papers contained erroneous statements, they were doubtless open to reply; and that, whilst personally unfavourable to exclusiveness, I thought that as long as men did separate from one another, it was a rather more important subject of difference whether man could be made property, than whether a child should be sprinkled!

I spent Sunday, April 14, at an hotel at Macon, Ga., a place which I remember with additional interest when I think of it as the slave residence of W. and E. Craft. A gentleman, to whom I had been introduced, shewed me a little of the neighbourhood. There is an important female seminary here; and the appearance of the suburbs, and the hilly situation, reminded me more of New England than the places I had recently visited. In the morning I attended the Episcopal church, in the afternoon the Methodist, and thence proceeded to the coloured church, a modest wooden building, in a grove, not far from the beautiful Rose-Hill Cemetery. There was not room for me to enter, for it was a special occasion. An old man had died, and was buried some six months before; but they had found no fitting occasion to do honour to his memory. The hour and the man had now both come. I listened, and looked in at the door and then at an open window. The audience was mostly composed of women, of every shade of complexion, down to the white child, whom its nurse had taken with her. The preacher expressed himself very well, and was certainly more of an orator than his white brother whom I had just heard. The people shewed their emotion by amens, sighs and groans. When I looked at them and marked their orderly deportment and comfortable appearance, and when I heard the preacher discoursing of the rest that remaineth for the people of God, I could not but feel how far elevated they were above their savage brethren in Africa; although I lamented that the cry was, Thus far shalt thou go, but no farther. Christianity appeared yet more sacred and the Sabbath more lovely: as I gazed on these slaves, they revived my hopes of their deliverance. I saw several cheerful groups of Negroes this day,—generally they were well dressed—many genteelly so; some wore light satin bonnets and white mantillas with lace. I am not prepared to state why a black woman should not dress in white with as great propriety as a white woman in black. No doubt many mistresses take as much pride in seeing their servants well dressed, as the masters of footmen in livery do in England. Gaiety often hides a heavy heart; yet the Negroes are a more cheerful race than their oppressors: and though persons who are alive to the degradation of their condition may truly say, that they never knew a happy hour till they had escaped, I apprehend that, were their thoughtful misery more general, so would be the issue to it. Three million Crafts

* Vide an article in the Christian Examiner, for July, 1843, "Position and Duties of the North with regard to Slavery," by Rev. A. P. Peabody (reprinted 1848).

could not be kept as slaves. Better thoughtful misery than mere servile acquiescence; the slave's joy makes the free heart sad. I was a little struck here by a lady telling me that she had a slave who was almost a white person, and was so in her disposition. It never seemed to enter her mind that there was anything to be ashamed of in having a white slave; she only congratulated herself on being so fortunate: and from what she said of the kindness often shewn to slaves, probably thought that she did more on her part than many mistresses of hired servants.

I was about a week in Georgia, making a visit to the remarkable Stone Mountain, near Atlanta, an isolated granite mass, which rises abruptly to the height of about 1000 feet above the plain, and commands a magnificent view. I also spent a day at Marietta, the scenery near which is very beautiful. This north-western part of the State, which recently belonged to the Cherokees, is hilly, and I found a great change in the climate. Southerners boast that they have a North within themselves; and there is more truth in this than some of them are aware of. These colder regions are not favourable to slavery, which is said, especially now that immigration makes labour so much cheaper, to be only profitable in those rich soils where a very slovenly labour is productive, or in those regions where whites cannot toil with impunity. The white residents, too, have more of a Northern character, and are less indolent and pleasure-seeking than those who inhabit the relaxing districts. Georgia is one of the most energetic of the Southern States, and is shewing zeal in manufactures and in education, both of which are inimical to slavery. For slaves generally advance in intelligence as their masters advance; and if they are employed in skilled labour, they learn their own resources for providing an independent maintenance, and receive a training for freedom. There is an increasing class of persons who are too poor to keep slaves, and are jealous of the oligarchy who assume undue influence from their possessions. Georgia is one of the most violently bigoted Slave States in the Union; but it will not continue so, if its present energy lasts. I travelled through it over more than 400 miles of railroad, and there are other lines. The accommodation on them is in no respect equal to that of New England; but it is very striking to pass in this way through forests which Cherokees so lately tenanted, and to enter thriving towns where the stumps of primeval trees are still seen in the roads.

From Chattanooga, Tennesee (on the borders of Georgia), I proceeded to the famous Mammoth Caves, in Kentucky, by stage. The distance was only about 240 miles, but it took me three days and part of three nights. The first part of the route, over the Cumberland Mountains, was very picturesque; but two consecutive nights in a jolting coach are not agreeable: and as the streams we had to cross were suddenly swollen by unusual floods, our lives were once or twice endangered. Almost my only fellow-passengers, as far as Nashville, were a bishop* and clergyman belonging to the slaveholding section of the Episcopal

* He was somewhat more primitive than their Lordships in England,—e. g., he spoke of "them big trees." These slaveholding religionists are great tithers of mint and anise; they were discussing the case of a barber who had been expelled by his church for shaving on Sunday. Pious slaveholding Methodists shave on Saturday night. Dr. Bunting asked them, in England, whether they also thought it wrong to wash on Sunday.

Methodists. If a man speaks of slavery *in the abstract* as sin, the Garrisonians suspect him to be *pro-slavery!* This clergyman, however, was extremely indignant at any such doctrine. Slavery, he said, was not an abstract question, but a fact; as such he wished it judged. Where the masters were cruel, let them be condemned; where they provided well for the slaves and treated them kindly, let them be acquitted!

From Nashville my only companion part of the way was a dirty young Negro, twelve years old, whose master preferred the outside for the benefit of the driver's company. He seemed by no means crushed by his servile condition (the full weight of which was yet to come), but enjoyed himself as he might, grinning at the persons whom we met. I saw several very respectably-dressed Negroes along the road. The boy said that he had been "raised" by this master, who seemed to take a kindly interest in him, asking him how he got on, &c., in very friendly tones. I had occasionally some interesting conversation with Negro drivers, porters, &c., and it was pleasant to feel that one could cheer them by some remuneration for their services. Their situation gave them intercourse with strangers, and they were far more intelligent than I apprehend the majority of "field hands" would be, or even than many of our rustics. I asked one of them how he would like to be sent to a rice plantation further south? He replied, "Lord, have mercy!" but those who are habituated to this relaxing heat cannot bear the cold of the hills. In the frontier States their condition is improving; and in Kentucky (H. Clay's State) I was informed that education is not unlawful, and that masters may set their slaves free to live in the State. The Negroes are themselves rising in character. We may see no moral obligation that a slave is under to one who has robbed him of a priceless treasure—Liberty! yet this is perhaps one of the cases in which honesty is the best policy; the better-disposed masters repose more confidence in them, and treat them more as rational and accountable beings.

The most intelligent slave that I ever met was Stephen, one of the guides at the Mammoth Cave, for whom I had been told to inquire by a former master of his, who was now landlord of the inn at which I stopped at Nashville. His father was a white, and he has, I fancy, a slight admixture of Indian blood. His last master owned the Cave, and apprenticed him to the guide. He died not long before my visit, leaving his slaves to be freed in six years, so that Stephen has only a limited term to finish. He first taught himself to read by watching persons write their names, so that he could read manuscript before he could printing. The first difficulties surmounted, he obtained aid. I was very much interested in his conversation. He has an extremely retentive memory, and treasures up what different travellers say. He evidently wished to gain knowledge as well as to impart it, and was very attentive if I made any remark which struck him as new. His old master was very proud of him, and had lent him several geological works, so that he talked quite familiarly of Lyell, Buckland, &c. He had also sent him to visit other caves; he had been in some forty—none, however, above "the line;" but he hopes, when he is free, to come and see the Peak and other caves of ours some day. I told him that he, and coloured men like him, were indirectly the best practical arguments for emancipation. Many Southerners must feel a little sur-

prised, perhaps abashed, at finding "a chattel" so much more conversant with science than themselves. He was interested in hearing that F. Douglass had been my guest, and we had a good deal of conversation on slavery. When I told him that it was constantly urged that the Negroes if set free would sink into careless indolence, he replied that it would not be strange if those whose masters discouraged them from thinking or providing for themselves might not at first feel at home in their new condition, but he believed that the children would reap the benefit. He confirmed what I had heard of the improved condition of many of the slaves. Some years ago the masters declared that it was cheaper to work them up and buy new ones;* but he believed that this is not the case now. (I heard it said of the Irish that they were killed off by wholesale in public works under the burning sun, but new immigrants were ready to fill the voids.) I took three excursions with Stephen,—two into the Mammoth Cave, and another into a smaller one. I was the only visiter, for it was not the season. The confidence which we repose in one another flashed vividly on my mind, when I found myself several miles from the entrance alone with him, a complete stranger. I was of course completely in his power—yet I felt no fear. The solitude was very awful in that immense cavern, especially when he left me for a few minutes to arrange some lights, &c. I was conscious of some reverence for a man who raised himself from the degradation to which human laws and prejudices would consign him, by linking himself as it were to nature. How much more enviably free is such a bondsman than those who are burdened with nothing—no bonds of affection, no weight of knowledge; whilst, indeed, their minds are fettered and their hearts heavy! We parted with regret.

On my way to and from the Mammoth Cave, I spent two days at Nashville, the principal city of Tennesee. It was here that the dreaded Southern Disunion Convention met, which, however, proved a failure. In Tennesee and Kentucky the whites are to the slaves as more than three to one, and there is less panic and pro-slavery bigotry than in S. Carolina. Southern feeling is, however, sufficiently strong. I carried an introduction here to a gentleman who had visited England. I dined with him, and he shewed me many objects of interest in the town; among them, the house of President Polk: that of President General Jackson is in the neighbourhood. When I remarked that this choice of Southern Presidents proved that the North did not take advantage of their superiority in strength, he observed, that the Northerners could not but admit the superior gentlemanliness and high bearing which fitted the Southerners for such stations! The Northerners were very excellent men, whom they were glad to have to settle among them; still, they were generally more ingenious and painstaking than agreeable. He congratulated himself on being free from the low democracy of the North, where pauper emigrants came pouring in and swamping the constituency. *They* had not to depend for work on a number of

* A similar selfish disregard to life is shewn in our own country, wherever masters kill their workpeople by inciting them to excessive toil, or by neglect, on account of the expense, of those sanatory improvements in workshops, &c., which are essential to health,—a course which they would be wise enough to avoid, if they had to pay a slave's price for every new workman. As it is, they have plenty of volunteers to supply the empty place at slave's wages—enough to procure house-room, clothing and food.

immoral foreigners, but on well-disposed, orderly Negroes; so that things went on very pleasantly, and there was not so much crime! Nashville contains a University, an Academy (which I visited) of about 300 young ladies,—the full course in which extends over ten years,—and a magnificent State House, in course of erection, which is to cost a million dollars. The situation of the town is fine, and the turnpike roads out of it are remarkably numerous and good. I was most interested in the State Prison, which is considered a model one. It is self-supporting; indeed, the labour of the prisoners in quarrying, shoe-making, cabinet-making, &c., has yielded a profit to the State. A dreadful affair had happened on the morning of my visit. A man who had been foreman in the shoe department had been superseded, and he kept brooding upon it till he attempted to murder his successor. Fortunately, he did not strike a vital part. He was removed to his cell; and as they were too busy with the wounded man to think of searching him, he committed suicide with a knife which he had concealed about him. It was very striking to see the every-day aspect of the prison; all was going on as if nothing had happened. Both the convicts were *men-stealers*. A criminal institution engenders strange crimes. There is a class of persons who entice away or kidnap slaves for the purposes of sale,—it seems to be thought worse to steal a slave than to kidnap a free man!—and they are regarded with as little favour as our horse-stealers. A gentleman said, You have no offenders of that kind in England. I was glad to reply that we did not recognize such property. I saw no wards for women or boys, and asked whether there were similar prisons for them. It was made a merit that there were none. They had responsible persons—husbands or parents—who ought to look after them; and the Southerners were far too gallant to punish women (i. e. white ones)! If sentenced, they were generally pardoned. One woman took advantage of this feeling. She got convicted five times, and was as many times pardoned. If she would only have left the State, they should not have minded!

I attended on the previous Sunday (April 21) the Christian church of the school of Campbell. They are more orthodox than the Christians of the North, but agree with them in dislike to creeds and reverence for Scripture: they also are Baptists. The preacher was eloquent, and the service interested me,—the more so from the presence of a large number of Negroes in the galleries, which again filled me with an intense emotion of the inspiring character of Christianity, with its immortal hopes, to a down-trodden people. Even if they did not sit among us, as I might have wished, there is something in worshiping one God in common, at the same hour, under the same roof. When will the day come when the religious sentiment of the South shall resolve itself into religious action, instead of evaporating into sentimentality!

In one paper more I shall come to the end of what I intend to narrate respecting American slavery. It is anything but a pleasant task to write these letters,—to omit all description of those beautiful scenes which refreshed my spirit, and solely to cull out my reminiscences of a subject which never presented itself to me without grief, perplexity and disgust.

Yours respectfully,

Birkenhead, Oct. 7, 1851. R. L. Carpenter.

BISHOP COPLESTON.*

The late Bishop of Llandaff, without possessing claims to genius or to the praise of having originated any course of action with which future generations will gratefully associate his name, is entitled to respectful recollection rather for what he was than for what he did. He was a ripe scholar, a liberal theologian, a sound political economist, and an acute metaphysician. Though closely connected with Oxford for the larger portion of his life, he was not a bigot in religion or politics; though taking the first rank amongst the defenders of his University against the attacks from without, he gave in no other way countenance to the party who resisted the necessary reforms proposed by its friends; and, as a clergyman and a bishop, his course was honourably marked by independence, justice and pecuniary liberality.

The Memoir before us, written by his nephew, a clergyman, and one of a less liberal school than that to which his uncle belonged, indicates little ability and not much learning. As a biography, it has a hundred faults; yet, as far as we can judge, it is fairly written, and gives an interesting view of the intellectual qualities and habits of its subject. For ethical description our author does not appear to be well qualified, nor have his deficiencies in this respect been supplied by the friends of his uncle, whose recollections form a not inconsiderable portion of the volume. Without further criticism, we proceed to give the few important facts of Bishop Copleston's life, and to make a few extracts from his diary and letters.

Edward Copleston was born at Offwell, in the county of Devon, Feb. 2, 1776. His family was ancient and respectable, including many clergymen, and, in the 17th century, a Provost of King's College, Cambridge. His great-grandfather and his grandfather served for a space of eighty years the parish of Tedbourn, in the north of Devon. His father was rector of Offwell, a pleasant village in the same county. The natural beauties of the district, its "healthy hills," green slopes, wooded dells and clear brooks, educated the eye and taste of Edward Copleston, and as he rambled and mused in his happy boyhood through the woodlands of his native place, he formed the desire and the distant hope of making them at some future day his own. His boyish fancy grew in the end into a reality. Both his parents were blessed with health and longevity. His father died in 1831, in the eighty-second year of his age. Little is told us of him; but the fact that he was the sole instructor of his sons until they went to the University, and that they went well prepared to benefit by the instructions there offered them, proves him to have been no contemptible scholar. His mother, a member of the ancient family of Gay (her father and the poet Gay were first cousins), was gifted with a charming temper, and buoyant spirits, and domestic tenderness, which even extreme old age did not quell. She lived till 1839, being at the time of her death upwards of ninety-one years of age. Towards both his parents Ed-

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* Memoir of Edward Copleston, D.D., Bishop of Llandaff. With Selections from his Diary and Correspondence, &c. By William James Copleston, M.A., Rector of Cromhall, Gloucestershire, and late Fellow of Oriel College, Oxford. 8vo. Pp. 347. London—Parker. 1851.

ward Copleston cherished simple and warm affection. Like the good Archbishop Tillotson, he did not allow his elevation in the Church to affect or diminish the respect and honour with which he habitually addressed them.

No traditions remain of his boyhood; no instances are adduced of his shewing precocious talent. Yet his progress in his studies must have been rapid; for in 1791, when only fifteen years of age, he was elected a scholar of C. C. C., Oxford. His career at the University justified the expectations and rewarded the labours of his father. In 1793, he gained the prize in Latin verse, and had the distinction of reciting his poem *(Marius in Tugurio Ruinarum Cathaginiensium)* at the installation of the Duke of Portland as Chancellor. In 1795, he received the compliment of an invitation from the Provost and Fellows of Oriel College to join their society, the compliment being the more marked by their passing over a number of competitors for the fellowship to give him an unsought invitation. In his probationary year at Oriel, he gained the prize for the English essay, the subject being "Agriculture." The essay had merits which were recognized beyond the University, for it procured for its author the thanks of the Agricultural Society, communicated to him by Sir J. Sinclair, the President. In 1797, he undertook the important office of College tutor, a post which he filled with credit to himself and the University for thirteen years. The description of the principles which guided him as an instructor of the young, given by Mr. Hughes, a student at Oriel during Mr. Copleston's tutorship, is interesting and suggestive:

"His manly and practical habits of mind pervaded both his lectures, and his opinions as to the true ends of an university education. The latter he held to consist, not so much in the quantity of books read, and systems learned in a half-digested manner, as in the acquired power of dissecting and investigating a subject, of whatever given sort, with sustained attention, and in that logical and common-sense way by which it becomes incorporated with the mind. Things rather than words, and quality rather than quantity, were the tests of proficiency to which he looked. Both during his college career, and in after life, his mind appeared at the same time to grasp the main gist of a question, and to classify all its minute details with a just appreciation of the relative bearing and importance of each." * * * "It may be well imagined how favourably this analytical habit of mind, seconded by his known and extensive scholarship, and a patience and accuracy which passed over nothing, told on Mr. Copleston's efficiency as a lecturer."—Pp. 29, 30.

Mr. Hughes speaks in not less eulogistic terms of Mr. Davison and Mr. Bishop. The latter was, as some of our readers may remember, a very kind friend, both at Oxford and at Ufton, Berks, of Blanco White.

"The acumen of these gentlemen in the details of explanation and questioning, their suggestions as to the preparation of analyses for the end of term-time, and their illustrations of every subject by whatever had a collateral bearing on it, rendered a future recurrence to the book in question little more than an act of memory and arrangement in regard to matter already acquired. At the time when Mr. Davison supplied his place, Mr. Copleston took the office of dean of the college. Those who examine the Oxford calendar of this period, as well as the class lists, may trace the effect of the combined action of two men of their standard of intellect, in promoting an improved style of composition in their college; and also infer with truth, that the common-room of Oriel, uniting, as it did, their society with that of Whately, Arnold, and

other congenial spirits, might fairly rival the conversational reputation of that of Trinity College in the sister university.

"But, to return. What I fully believe of Mr. Davison, as attending his classes during the latter part of my time, I can confirm as to Mr. Copleston, as both his public and private pupil,—viz., that as his zealous interest in the progress of every man in the college who would work, could not be exceeded, his private pupils gained rather in the quantity than in the quality of his assistance. No 'honorarium' was necessary to quicken that interest; and no apparent dulness or imperfect scholarship abated it. The following dialogue is said to have occurred previously to my time in his lecture-room. A despairing freshman, after one or two previous failures, and much laudable plodding, had stuck fast in the middle of the *Pons Asinorum*.

"*Mr. C.*—'Do you really think, Mr. * * * *, that you *can* master this fifth proposition?'

"*Mr.* * * * * (in a deep positive tone).—'No, sir, I CAN NOT!—but (emphatically) I'LL TRY.'

"*Mr. C.*—'I respect the manliness of that answer, Mr. * * * *: and, let me tell you, I am convinced you have it in you not only to try, but to succeed.'

"The effect of this timely tact showed itself at the next lecture; the neophyte took heart, got through the dreaded problem with perfect accuracy, and very soon found out for himself, what his subsequent high honours in the schools demonstrated, that he had one of the clearest and soundest heads of his standing. I am happy to add, of my old friend and fellow-collegian, that after many years of arduous and useful labour in his calling, he is now a dignitary of the church."—Pp. 31, 32.

It would, we believe, have been a solid tribute to the academic reputation of Copleston, had his biographer given us the names of his more eminent pupils. Whately, the present distinguished Archbishop of Dublin, was one; and he has gratefully owned that from his tutor at Oriel he derived his principles both of speculation and action through life (p. 103). Another pupil was the late Lord Dudley and Ward, of whose classical knowledge, sound judgment and literary taste, the volume of letters to Copleston are an enduring monument. The intimacy between these two accomplished men began in 1799, when Mr. Ward, on entering Oriel, became Mr. Copleston's private pupil.

His duties as a tutor were soon after their commencement mingled with the military exercises which devolved on him as captain of a regiment of volunteers, when, in 1797, the threatened invasion by France roused in so extraordinary a manner the patriotic and martial spirit of England. Captain Copleston led his pupils from the class-room to the drill-ground, and the habit of exactness and strict discipline which distinguished him in the former scene was equally apparent in the field. He was the "tightest drill" in the regiment, and Mr. Hughes records that "to appear with any credit in this company, and to keep pace with his exactions and personal exertions in marching, countermarching, parade and fatigue duty, required, it is said, no small portion of the wind and muscle in which Oxonians have never been found deficient in their voluntary gymnasia." (P. 29.)

He was at this time athletic and fearless of fatigue, taking not merely lengthened excursions, but even journeys as long as from Oxford to Offwell on foot. It is mentioned that he, Mr. (afterwards Bishop) Mant and another were robbed, January 12, 1799, by two mounted highwaymen, and the fact is described as "perhaps the last

well-authenticated instance of robbery on the London road by mounted highwaymen." In nothing does the superiority of our police to that in the time of our grandfathers appear than in the safety of travelling during the last forty years. In 1816, a clever Bow-Street officer (Townshend), in giving evidence before a Committee of the House of Commons, stated that within his own recollection as many as fifteen or sixteen robberies would be committed in a week within an hour's ride of London.

In the last year of the century, Mr. Copleston was ordained priest and preferred to a small vicarage in the gift of his College. In the University his course was a continual ascent. In 1802, he was elected Professor of Poetry, an office which he held for the accustomed decennial period. His lectures, thirty-five in number, were always delivered in Latin. They were published in 1813, under the title of "Prælectiones Academicæ." To the value of these lectures the late Hartley Coleridge—no mean authority on the subject of poetical criticism—bore a singularly disinterested testimony. "It is enough to say that it is the work of Copleston. Whoever would form a right judgment of the characteristic excellence of ancient poetry, unbiassed by mere veneration for ancient names, will find himself improved by its perusal. It is to be regretted that the rules of his office (that of Poetry Professor) prevented his illustrating his position by the collection of modern examples with the antique prototypes. But English was to him a forbidden speech, and French, Spanish, German, Italian, unholy as wizard's spells." (Essay on the Fine Arts.) The biographer is borne out by the consent of scholars when he commends the Latinity of the "Prælectiones" as pure and brilliant.

In 1806, he was elected senior Treasurer of his College, and justified the choice of one so young by his wise administration of its pecuniary affairs. Whatever he undertook, it was his habit to do well. He shrunk from no labour in acquiring knowledge, however remote from his previous studies, if he saw that it was necessary or useful in the discharge of a duty.

The death of the Duke of Portland in 1809, led to a severe struggle in the University in the selection of his successor as Chancellor. The three candidates were the Duke of Beaufort, Lord Eldon and Lord Grenville. The first satisfied the wants of those who regarded aristocratic rank of more than five centuries as furnishing the best claim to preside over a literary commonwealth; the second received the eager support of those who thought unmitigated Toryism an essential characteristic in the highest officer of the University, and who further hoped to promote its interests, if not their own, by electing a distinguished member of the Administration, occupying the highest judicial office, and holding in his gift the largest amount of Church patronage possessed by any individual in the realm; the third received the support of a minority who sought in the Chancellor of the University character, talents, learning and habits of business, rather than mere rank or the gratification of their own party prepossessions or the prestige of high office. The division of the Tory strength between the Duke of Beaufort and the Earl of Eldon, for once gave the victory in the University to learning and moderation, and the accomplished and public-spirited men who formed a minority of little more than a third

of the Senate, had the gratification of electing Lord Grenville by the small majority of thirteen votes over the higher of his competitors, and of sixty-nine over the other. Mr. Copleston rendered essential services to Lord Grenville's party in this election. In estimating his disinterestedness and courage in this transaction, we must remember that, established as his reputation at this period was, he had yet to seek preferment and wealth. Lord Grenville was obnoxious to the King and those who regarded themselves as the King's friends, by his preferring character to place in 1804, when Mr. Pitt deserted the allies by whose aid he had overthrown the Addington Administration, by his firm adherence to Catholic Emancipation, and his instant rejection of the overtures made to him, on the death of Mr. Fox, to rejoin the Tory party.

Mr. Copleston enjoyed the friendship of Lord Grenville until the death of the latter in 1834. They met, not as patron and dependant, but as friends, mutually attached by literary and philosophical, and in some degree political sympathies. His visits to Dropmore, the beautiful seat of Lord Grenville, in Buckinghamshire, where he occasionally found his Christmas quarters, occasion many entries in his diary. In 1814, he writes to his father,—

"My visit to Dropmore was not prevented by the weather. I went there on the 18th, the day on which the great fall of snow was in this part of the kingdom. From the time I entered the house to the 23rd, there was no possibility of going outside the door without treading in deep snow, and, in fact, I did not stir out once. There was an agreeable party within, the house very warm, containing every luxury that furniture can supply, and, what with billiards and books, the time was filled up as pleasantly as one could desire.

"Lord Grenville I have always found friendly and amiable in his behaviour, very unassuming, and though not affable, from wanting a turn for conversation, yet conversing with frankness and simplicity where he has reason to place confidence. Not much discussion of political subjects occurred, as you may suppose, but there seemed to be no studied reserve; and on the bullion question we had one night a long conversation, in which all parties fortunately were agreed."—Pp. 47, 48.

In 1810, he retired from his office as tutor, and in 1813 delivered his last lectures as Professor of Poetry. In the interval he was occupied in the defence of the studies of his University against the sharp and ably conducted attacks of certain Edinburgh reviewers. The first attack was occasioned by an Oxford edition of Strabo, in editing which the Vice-Chancellor was concerned. The reviewer censured the work as deficient in scholarship, and launched a general charge against the publications which had issued from the University as disappointing and unworthy. Soon after, a pungent article on "Professional Education" appeared in the Edinburgh, in which the reviewer took the ground that there was far too much Latin and Greek in the instruction given at the Universities. Copleston regarded this as the more mischievous and damaging of the two attacks, because he could not but feel that it was clever, lively and witty. This he admitted without reserve to his private correspondents, and to some extent in his public reply, but in the latter complained of the "petulant sarcasms" of the reviewer, which he alleged alternately provoked spleen and laughter. It is now well known that the reviewer was Sydney Smith, and the essay was reprinted by him in 1839 in his Works

(Vol. I. pp. 184—200). Strange to say, not a hint of this is given by the biographer. Slight as are the tokens in his volume of acquaintance with matters unconnected with Oxford and classical literature, we can scarcely conceive that he was ignorant of the authorship of this remarkable essay. We would rather not think he withheld allusion to the fact from an unwillingness to draw attention to the well-stated case, and forcible arguments, and witty illustrations of the Edinburgh critic.

A careful and dispassionate perusal of Sydney Smith's attack and Copleston's defence will shew that the difference between them was less than was supposed. The reviewer not only admitted, but enlarged upon the advantages of classical studies as a foundation of intellectual culture. It was scarcely ingenuous in the Oxford advocate to forget this, or to remember it only to bring a charge against the reviewer of being "wholly regardless of the dull virtue of consistency." The reviewer argued that it was idle to call that *a foundation* merely which was carried on almost exclusively to the close of the period of education. "It is a foundation so far above ground, that there is absolutely no room to put anything upon it." The course of improvement and enlargement of studies pursued during the forty years that have intervened since this controversy arose, is the best justification of the line of argument adopted by Sydney Smith, and it must be remembered, to the praise of his opponent, however conservative his tone might be in this controversy, that in the University itself he was one of the wisest and most forward promoters of reforms. Before we pass on to other topics, we would briefly express our conviction that Copleston had much, but not the whole, truth on his side. He was to a great extent right in arguing that the purpose of education was to exercise the mind of the pupil, rather than to pour in knowledge. This is certainly true of the early period of education. There is much true wisdom in the manner in which he resists a low, utilitarian estimate of the objects of a liberal course of study.* In one respect, the replies to the Edinburgh Review are entitled to unqualified praise. They are written in pure and nervous English, which may be held up as the model of an argumentative style.

The death of Dr. Eveleigh, in 1814, led to Mr. Copleston's elevation, by an unanimous vote of the Fellows, to the honourable post of Master of Oriel. Amongst the Fellows who concurred in this vote were the distinguished names of Bishop, Davison, Whately, Tyler, Keble and Hawkins. The University further graced him by a diploma degree of D.D. These honours gratified him by proving that his independence and honesty in convocation, though often unwelcome to the prevailing powers, had not lowered him in the estimation of the University.

As Provost of Oriel, Dr. Copleston's influence was large and most salutary. We look in vain in his nephew's volume for a clear and satisfactory account of the reforms in University discipline, and particularly in the mode of conducting the examinations, which were

* Mr. Scott, the Principal of Owens College, Manchester, in his recent beautiful inaugural address, took up the same principle as Copleston, but applied it with greater impartiality, and illustrated it most happily by a reference to the ultimate practical results of studies originally considered purely theoretical.

promoted by Eveleigh, Copleston and other distinguished Oxonians. The most distinct reference to this subject is found in an éloge funèbre by Archdeacon Williams. The opening passage refers to Copleston's unexpected election as Fellow of Oriel.

"As he left the scene of election, one of them bade him to recollect that he owed his preferment to free competition and to merit alone, and never to forget the principle on which his fellowship was won. This charge was in full accordance with his own high and honourable feelings; and throughout his influential career at Oxford, as well as in the administration of his diocese, 'detur digniori' was his unvarying rule. It was thus that, under his auspices, the college which had adopted him for its own, and of which he became subsequently the head, rose in honour and renown. Its fellows and its tutors were henceforward the foremost men in the university of Oxford, and were often summoned thence to high and honourable stations in the realm: while within its walls was trained and nurtured many a youth, whose early distinction in literature and science was but the precursor of future triumphs on a wider field. In our list of prelates and of statesmen will be found names, which haply owe all their present reputation to that wise and judicious administration which the Provost of Oriel exercised in his college. But not to that college alone was this influence confined—for to him, far more than to any other man, is due the happy change which, early in this century, took place in the studies of the university of Oxford. To him mainly we owe the introduction of a real and searching examination, instead of that which had become a mockery and a delusion: to him, the emulation excited by honourable distinction, which has bent many a spirit to intellectual and ennobling pursuits, that might otherwise have been devoted to indolence or vice. For this, his college—his university—the realm of England, owes much to *Edward Copleston*. He planned and matured that course and system which has formed and fashioned for usefulness her rising youth."—Pp. 221, 222.

But it must not be supposed that even Dr. Copleston effected all or even most of the reforms which his experience and wisdom led him to desire. It was as early as 1800 that Copleston defended in convocation the new Examination Statute, against vehement opposition, and undertook, with five colleagues, to conduct the first examinations. Nearly fifty years afterwards, we find him writing to his successor, the Provost of Oriel, on the same subject in an almost desponding tone:

"I am obliged to you for sending me the abstract of the new examination statute, which will certainly be a great improvement. It amuses me to think of the vain efforts I made forty years ago to have the names of all candidates who pass, whether with honour or not, printed. The harshness—the *cruelty* of such a measure was loudly condemned. After some years I did obtain the publication of the *summa*, or whole number of candidates, in order to heighten the honours of the classes. Still it was held indispensable that the offering for honours should be *voluntary*, a condition which paralyzed the whole measure. The true system would be, to make out the list after each examination, every candidate being placed by the examiners in the order of merit, according to their judgment. Another sad blemish in this statute appears to me to be, that it is apparently regarded as a *penal* statute, not to be in force upon any student now on the books; not even giving them the choice of coming under it. Surely, surely, the measure is one of encouragement, not of punishment, and one by which all society is to be benefited. Still, according to hebdomadal legislation, it is to begin only in four years, *i. e.*, to come into full operation not till then; the present race having a 'vested interest' in idleness."—P. 210.

In an earlier letter, from Oriel College, to Whately, he thus expresses his feelings on the limits within which reformers are compelled to restrain their efforts:

"I can easily enter into the feelings you describe, which impel Mrs. W. to exertions beyond her strength; but after so severe a lesson, even the sense of duty must be satisfied in permitting many things to go unattended to, which, if the means were in our hands, we should be glad to regulate. It seems absurd to mount to metaphysical principles for a guide in the common familiar concerns of life. Yet I have frequently been led to reflect on the wide prevalence of evil in the world, as a proof that God cannot expect us to harass ourselves incessantly in resisting it. He doubtless permits it, as affording an arena for our energies, directed as they should be in obedience to his will. But it could never be meant that our own enjoyment is to be nullified by it.

"These reflections used to occur to my mind when engaged in active duties as a college officer; and it often appeared to me the most difficult question, with what degree of evil existing under one's eyes one might fairly indulge a feeling of complacency, and a desire for repose or enjoyment. No one will say that these feelings are not to be indulged at all, while any degree of evil exists around us which we may by possibility counteract. Our Saviour himself was not always teaching or relieving distress, and much both of moral and physical evil he must have witnessed without interfering to correct it.

"Whenever, therefore, a service of this kind exceeds the measure of our health or spirits, we ought to be satisfied that another duty withdraws us from it, and endeavour to forget, by diversion to other objects, the imperfections and blemishes which are inseparable from earthly things.

"It is seldom, indeed, that one has occasion to inculcate this sort of duty, but the best motives require a moderating hand; even benevolence itself may grow up into asceticism."—Pp. 99, 100.

Dr. Copleston did not shrink, when compelled by the misconduct of those placed beneath his authority, to vindicate strict discipline. A painful case, to which his biographer makes no allusion, arose in poor Hartley Coleridge, who, at the close of his probationary year, was judged to have forfeited his Oriel fellowship on the ground of intemperance. The Provost withstood all the urgent efforts made to reverse this decision, including an interview of remonstrance and entreaty with the father of the distinguished Fellow. But the facts were too patent; and even those who most loved the amiable and highly-gifted youth could not resent the verdict of his judges as unjust, however they might deplore its severity. The history of Hartley Coleridge ought to have suggested to the governors of the University—perhaps it did—the expediency of adopting measures for restraining the excesses at the students' wine-parties. It was at the University, in his case, that the evil habit was contracted. From an incidental remark in a letter from the Provost, it would appear that he was restrained from attempting strict sumptuary laws within his College by the fear of opening the door to secret and still more dangerous habits of excess. The question is no doubt attended with difficulties. But it is the common belief that intemperance in respect to wine, driven from all other scenes in England where gentlemen congregate, is still largely practised in the two Universities.

The year 1826 was a marked one in Dr. Copleston's life. He completed his fiftieth year, and presided over the jubilee (preaching a commemoration sermon at St. Mary's) by which the five-hundredth

anniversary of Oriel College was celebrated. It was immediately after this deeply interesting commemoration that Copleston received from Lord Liverpool the offer of ecclesiastical promotion. But for his independence and his sympathy (more personal than political) with some of the leading Whigs, he might long before this have been elevated to the bench of Bishops. The preferment, reluctantly extorted from the Tory Administration by the force of public opinion, was one of the least valuable which the Prime Minister could offer to the most distinguished scholar of the University of Oxford—the Deanery of Chester. It came recommended to him by its being compatible with his Provostship at Oriel.

His respect for science and his liberality were about this time gratified by his actively promoting the election, in the University, of Mr. Baden Powell as Savilian Professor of Astronomy. At Chester, he earned during his short tenure of office the distinction, not common amongst cathedral dignitaries, of munificent liberality. He erected at his own cost a handsome stone screen, to separate the south transept (used as the parish church of St. Oswalds) from the main body of the cathedral.

The Premiership had now passed to Lord Goderich, and he early offered promotion to the Provost of Oriel. The translation of Dr. Sumner to Winchester made a vacancy in the See of Llandaff and the Deanery of St. Paul, and both were offered to and accepted by Dr. Copleston in November, 1827.

In the discharge of his episcopal duties, Dr. Copleston was exemplary. He often spent in charities and public objects within his diocese more than the entire proceeds of his bishopric. He did not regard his diocese as a mere adjunct to the University, and confine his patronage to the alumni of Oxford and Cambridge. He thus writes to his Chancellor, in 1839, respecting an unlearned candidate for ordination:

"As to Mr. ——, of whom, as well as of the others, you give me a *graphic* description (which is not only interesting but useful), I am upon the whole decidedly of opinion that he ought to be received. Not only the full evidence we have of his character, his knowledge of the Bible, his orthodox opinions, his talents for preaching, and the reputation he has long enjoyed among those best qualified to appreciate his merits, incline me to this opinion, but I take into account, also, the field of duty in which he is to be employed—the foul and neglected part of the vineyard on which his labours are wanted, and the little chance there is of procuring men of more refined education and manners to devote themselves to that service. Besides which, the very defects you notice will not appear to be defects *there*. He is a Galilæan, about to preach in Galilee, where his speech will not bewray him; and although the Greek of St. Matthew's Gospel may be a *terra incognita* to him, so it probably was to St. Peter, and so I suspect it would be to many a divine now esteemed a learned and regularly-bred minister of our church. 'A blot,' they say, 'is no blot till it is hit,' and who is to hit this blot at ——? Away, then, with these scruples—'Go, thou, into the vineyard,' let us say to him, 'and whatever is just, that shalt thou receive.' I have little doubt but that at the day of reckoning he will be found as well entitled to his wages as the rest."—Pp. 165, 166.

As a member of the House of Lords, the Bishop of Llandaff was not remarkably distinguished. Those who had read his occasional

publications on fiscal and financial affairs, and those who had enjoyed the advantage of conversation with him on subjects connected with political economy, might not unreasonably anticipate more important results than were realized from his legislative position. A man whom Peel, Baring and Huskisson, thought it desirable to consult on matters connected with their public offices, ought not to have been a silent or unheeded member of Parliament. In the interesting discussions in the House of Lords on the repeal of the Test and Corporation Acts, Bishop Copleston took a not unimportant part. To the measure generally he gave a cheerful support, but he was the means of introducing, in the shape of an amendment, that clause in the declaration ("on the true faith of a Christian") which has since had the effect of excluding conscientious Jews from Parliament. This effect was at once pointed out in a petition presented by Lord Carnarvon to the House of Lords from Mr. (now *Sir*) Isaac Lyon Goldsmid; and in the very last discussion on the Bill in the Upper House, Lord Holland with earnest eloquence essayed, but in vain, to persuade the House to omit the disqualifying words. It was on the same evening that the Bishop of Llandaff, though he declined to accede to Lord Holland's amendment, thus admirably replied to a charge flung at the bench of Bishops by the Earl of Winchelsea, of sacrificing the Church to a false and spurious liberality:

"If I understand rightly that much-abused term, liberality does not consist in being loose or indifferent or unsettled in our opinions, but in being tolerant of those of others who differ from us; in not thinking the worse of them upon that account; in not seeking to mortify or stigmatize or degrade them. But by giving them credit for the sincerity of their profession, by not supposing them unwilling openly to declare what they think, I really act with more respect towards the Dissenters, than those who wish to disguise the difference, and who pretend to fancy that they are of the same religious persuasion with ourselves."

In replying to the charge of indifference to Church unity, the Bishop gave this caustic description of a certain class of Churchmen:

"I cannot concede the title of high-churchmen to those who seem to me almost exclusively to claim it, and who are distinguished by an excessive care for the temporal interests of the Church, more than by a devotion to its spiritual duties. When assumed on this account, I contend that the term is wholly misapplied, and even used in an inverted sense. For I maintain that its temporalities are valuable only inasmuch as they tend to preserve and to perpetuate divine truth, and to increase its influence over the minds of men. The high-churchmen to whom I allude, resemble much the character drawn by our great poet, when he describes the spirit who still inhabited heaven, but whose

> ——— looks and thoughts
> Were always downward bent, admiring more
> The riches of Heaven's pavement, trodden gold,
> Than aught divine or holy else enjoyed
> In vision beatific."

Many years before the utterance of this speech, a not dissimilar sentiment appears in a letter written to his father from Oxford.

"This place, you know, is the head-quarters of what is falsely called *high church principles*. In the true sense of the word, I am more a high-churchman than most of them—that is, I would have much greater exertions made

to preserve the unity of our church: and to make in *effect*, as well as in *name*, a national church. But the leading partisans who assume that title appear to me only occupied with the thought of converting the property of the church to their private advantage, leaving the duties of it to be performed how they can."—P. 47.

As a politician, Bishop Copleston was rather timid than cautious. He voted against the second reading of the Reform Bill, dreading the precedent of founding representation upon numbers, as likely to lead to farther and an indefinite extension. In respect to the details of the Bill, he objected to the division of counties and the low qualification of householders. When he perceived the stern determination of the middle classes of the community to carry the reform, he, in common with many others, acquiesced in what they did not dare to oppose. His opinions on the subject are calmly stated in an able letter addressed to Lord Goderich. As the subject of Parliamentary Reform is one on which the public mind will probably exercise itself again very shortly, we quote one short passage which contains, we think, a not unimportant truth:

"I am more than ever anxious to avoid a theoretical basis of representation, whether of numbers, taxation, or property, as leading to republicanism, and on that account should be glad to retain a great variety (as we always have had) of qualifications in our representative system. I lay great stress upon the word *retain*, because I believe it is hardly possible to create them anew, and their importance, upon that very account, seems not to have been sufficiently estimated."—P. 148.

Amongst the few Parliamentary efforts of the Bishop was a speech, in 1841, when he moved and carried the rejection, on its third reading, of the Jews' Declaration Bill. Four years afterwards, he spoke and protested against the Maynooth Bill.

In 1849, the Bishop, then seventy-three years of age, felt and deplored his declining strength. For some months, "the shadows of approaching night continued to fall deeper and deeper;" and on the 14th of October he died. His remains were deposited, a few days afterwards, in Llandaff Cathedral, and were followed with many tokens of respect and grief by a large concourse of people.

Amongst the more important of his publications not already mentioned, were—Two Letters to Mr. Peel, on "a variable Standard of Value," and on Pauperism; an Inquiry into the Doctrines of Necessity and Predestination; and six articles contributed, between the years 1811 and 1825, to the Quarterly Review. The last of these was directed against the London University *(University College)*. His chief objection was the absence of religious instruction, which he described as a lamentable blank in a system assuming to itself the title of a liberal education. Another, but subordinate, objection which he urged was, that in Universities kept together by the fame of lecturers, the object of each Professor will be to aim at some striking novelty. A place of education, he argued, was least suited as the arena of untried and disputable doctrine. One of the most interesting of his Quarterly papers was an account and vindication of Professor Buckland's Reliquiæ Diluvianæ. The following passage relates to the difficulties of interpreting correctly the Mosaic account of the creation so as to harmonize it with modern science.

"Instead of presuming to decide peremptorily in this matter, our object will rather be to caution the friends of religion against a rash and possibly mischievous mode of vindicating their opinions. We beseech them to bear in mind that similar alarm has been taken, and similar zeal manifested for the cause of religion, in several instances which have all terminated in establishing the points so much dreaded; and yet Christianity, so far from receiving a shock, has only emerged from the controversy with increased vigour and lustre. It is hardly necessary to remind them of the persecutions raised against the first teachers of the Copernican system of the universe. The doctrine was pronounced to be contradictory to the language of holy writ, and was accordingly condemned as false and impious. Nay, so late as the early part of the 18th century, when the Jesuits' edition of Newton appeared, it was thought necessary by the editors to prefix an advertisement, disclaiming all belief in the system thus demonstrated, because it had been declared unscriptural by the Church, and setting it forth only as a series of deductions from a false hypothesis.

"We would call to their recollection also the opinions formerly maintained as to the plenary and even literal inspiration of Scripture—the clamour raised against the first collections of various readings in the copies of the New Testament—and still later against those of the Old. Vossius, we know, came forward as a champion to vindicate the inspiration of the Septuagint version; and it was by many deemed impious to suppose that Almighty God would commit the transmission of his word to the same accidents and errors to which all human compositions are liable.

"Well indeed is it for us that the cause of revelation does not depend upon questions such as these; for it is remarkable that in every instance the controversy has ended in a gradual surrender of those very points which were at one time represented as involving the vital interests of religion. Truth, it is certain, cannot be opposed to truth. How inconsiderate a risk then do those advocates run, who declare that the whole cause is at issue in a single dispute, and that the substance of our faith hangs upon a thread—upon the literal interpretation of some word or phrase against which fresh arguments are springing up from day to day!"—*Quarterly Review*, XXIX. 162, 163.

The Inquiry into the Doctrines of Necessity and Predestination was originally a series of discourses preached before the University. It is an argument against the doctrines from what he supposes to be their inevitable consequences, viz., moral inactivity from the stop put to motives and the extinction of moral principle. The estimate of its value as a metaphysical treatise will greatly depend on the coincidence or otherwise of the critic with the opinions maintained in the Inquiry. It has, however, been the means of settling the opinions of some not inferior minds on this difficult subject, and ought to receive the attention of every one who desires to be well instructed in the controversy. Before dismissing the subject of Bishop Copleston's writings, we may give utterance to the expression of regret that, in common with Sir James Mackintosh and Dr. Parr, he has left behind him no enduring monument of his reputation at all commensurate with his great and versatile powers.

Dr. Copleston is described by his biographer as a polished and gifted conversationalist.

"Intellectual acuteness, exact precision of thought, and a most delicate appreciation of the proprieties of colloquial phraseology, were, perhaps, among his leading characteristics; whilst the quickness of his mind was such as at times to produce the effect of over-sensitiveness, and a degree of impatient irritation would occasionally mar the pleasure of the hour. During the latter

part of his life, this defect became more apparent, and certainly resulted very much from frequent bodily suffering. But even when the cloud hung over him, there was for the most part such an unmistakeable benevolence in the general cast of his sentiments, and his hearers were so thoroughly impressed by the feeling that a good as well as a powerful mind was exerting itself, that they readily excused in him what would scarcely have been borne with in an inferior person. When 'the clear spirit within' was no longer chafed by those ails which perhaps are unknown to duller temperaments, the full stream of eloquent talk flowed on, sparkling with bright points of thought; and many a time have we been doubtful which of the two was most admirable—the all-comprehensive memory, that seemed to be stored with facts on every conceivable subject, or the felicitous language which seemed to place those subjects in a clearer light than they ever were seen in before."—Pp. 124, 125.

From many passages marked for extract we can only select one or two:

Sir James Mackintosh.

"I find all that has been said of his wonderful powers, especially in conversation, not beyond the truth. He is the readiest and the most pleasing talker I know—perfectly unassuming, free from pedantry, and, what is a still rarer virtue, free from the apprehension of being thought a pedant, so that his conversation is enriched by all the stores of his reading, without stiffness and without ostentation."—P. 13.

Madame de Stäel.

"I reached Coppet, the residence of Madame de Stäel, near Geneva. I am very glad to hear so high a character given of her by the most respectable families of the place. In England there seems to be so strong a propensity towards detraction, that if once a person (a lady especially) has attained to eminence, there are a thousand ill-natured stories circulated, in revenge for having carried off the prize of fame. Mrs. H. More has not been able to escape this persecution. For my own part, I think it fairer to trust the opinion of those who know the habits and manners of life of a person by long experience and frequent intercourse, instead of listening to some tale of single indiscretion, which is no evidence of general character; and as for writings, every one may judge for himself."—P. 81.

*A Visit to Althorp.**

"Last night I returned from Althorp, a house I always visit with pleasure, as one of the best specimens of domestic life, on a grand scale, that can be imagined. George Spencer, the youngest son, has been curate of the parish for a year, and is to have the living when it becomes vacant. He would, I think, satisfy *you*. I never heard the service better performed, or a more simple, earnest, and affectionate style of preaching than his. Lyttelton, in talking over his character to me, was affected even to tears, having, as he observed, feelings rather paternal than fraternal towards him. What an interesting picture of life it is, to see a family of that rank and splendour connected with their neighbourhood by all the most sacred and endearing ties, as well as by those which wealth and power naturally create."—Pp. 94, 95.

Archbishop Whately.†

"Dr. Whately accepted the arduous station proposed to him purely, I

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* In another place he says, "Lord Spencer's family is the very pattern of an ancient nobleman's house—dignified but affable, kind, hospitable, orderly, and religious."—P. 98.

† In a letter dated 1845, the Bishop of Llandaff thus addresses Archbishop Whately: "I agree with you entirely as to the false notion entertained by many of our own church of the apostolical succession—the transmission of a mysterious virtue from one individual to another."—P. 195.

believe, from public spirit and a sense of duty. Wealth and honour, and title and power, have no charms for him. He has great energy and intrepidity; a hardihood which sustains him against obloquy when he knows he is discharging a duty, and he is generous and disinterested almost to a fault. His enlarged views, his sincerity, and his freedom from prejudice, are more than a compensation for his want of conciliating manner. When his character is understood, he will, I think, acquire more influence with the Irish than he would with the English."—P. 101.

WISDOM OF THE ALMIGHTY—THE EYE.*

The physiologist and theologian would in vain search the records of anatomy for an organ more perfectly illustrating wise and benevolent design than the eye. Natural theology might take its stand on this single vantage-ground, and image forth from its wonderful structure, varied according to the wants and habits of every animal (only the most elementary wanting it), and the medium in which it works, a Deity as wise as benevolent. It may seem trite to some to re-assert, that laws imply a law-giver; that harmony in operation implies wisdom; and that pleasure and happiness to created beings in result imply benevolence; but it will not seem so to the thoughtful mind, carefully considering the state of religious opinion in this country. The majority of religious professors attach themselves to some sect, without much inquiry, influenced by hereditary or personal predilection or convenience. Some want time, others inclination, to moot vexed questions in theology, and they continue in all probability till death in communion with the church of their adoption, unless their common sense is revolted by the assertion of an unreasonable dogmatic theology, or their independence attacked by priestly assumption. The faith of such is weak and liable to the pressure of plausible infidelity. For them it is needful to preserve the old landmarks which natural theology has set, to guide them, when wandering, to a course of healthy religious thought. The Church of England, by its contravention of the principles of the Reformation, by its substitution of lying Romish legends for its simpler truths, and by a studious mystification of obscure doctrines, has liberated from its fold vast numbers. Lost in the mazes of speculative theology, the disturbed mind finds rest and comfort in the touching evidences of natural religion; but this influence is not often available.

"The God of natural theology is, at the most, a philosophical abstraction, 'neglected,' as observed by his Grace the present Archbishop of Canterbury, 'by the philosopher himself, and unknown to the multitude; acknowledged in the closet, and forgotten in the world.'"

And why is it that evidence which has proved sufficient to furnish the idea of a Deity to the whole habitable world, which has supplied a religion where revelation was unknown, and where known has strengthened and confirmed Christian faith, should be unknown to the

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* The Wisdom and Benevolence of the Almighty as displayed in the Sense of Vision. The Actonian Prize Treatise for 1851. By T. Wharton Jones, F.R.S. Pp. 135.

multitude and neglected by the philosopher? Because the clergy are unfaithful and the laity ignorant. Two or three centuries ago, in England, theological learning formed part of the education of a gentleman, and laymen like Lord Falkland did not scruple to enter the lists with ecclesiastics, and contend for polemical triumphs with doctors of divinity. It is different now. A passive and uninstructed laity receive from the Church whatever doctrine or instruction it suits it to bestow; and so it remains without question or cavil, till authority runs riot and common sense is outraged.

For the benefit of sceptics, we would insist upon a full acknowledgment of the truths evidenced by natural theology, and we accept the little volume of Mr. Wharton Jones as a useful appendix to the Bridgewater Treatises. As an accomplished anatomist and a practised writer, with opportunities of opthalmic research afforded to few, it is not surprising that he should have carried off the Actonian prize from several competitors. The founder, a pious and benevolent man, vested in the managers of the Royal Institution a sum of money to award septennially a prize of one hundred guineas for the best essay on "The Wisdom and Beneficence of the Almighty as displayed in the Natural Creation."

The first chapter of Mr. Jones's book discusses the relations of the senses to the other functions of the animal body, and exhibits the harmony of structure with function throughout the range of creation, summing up thus:

"But it is not alone between the faculties of sensation and locomotion that a wisely and beneficently designed correspondence is to be perceived. Such may be discovered also with respect to the other classes of functions. And herein we see how that everything in nature is linked together in a chain—how that all things fit with each other,—shewing at once the unity of design and of the designer. Whilst the degree of sensibility an animal is endowed with, and the activity of its locomotion, are in intimate mutual relation, they, in their turn, influence the means by which the nutrition of the individual animal and the reproduction of the race are accomplished. The higher animals, for example, endowed with sensibility to an exquisite degree, and, along with this, possessing the power to move freely from one place to another, in order to react on the surrounding objects, have their nutritive and reproductive functions very complicated; but in the lowest animals, the polyp, for instance,—the extent of whose sensibility is extremely limited—confined to the tactile sensibility of its tentacula—and which is fixed to one spot—incapable of any other movement than that of its tentacula in the prehension of food,—nutrition and reproduction are comparatively very simple acts."

Notwithstanding some discussions between physiologists whether the human eye is perfectly free from chromatic aberration, we may safely assert that it is a perfect instrument—perfect when not under the influence of fatigue or disease.

In form the eye is nearly spherical, flattened anteriorly; a dense fibrous coat protects it behind; a strong laminated coat, the transparent cornea, guards it in front. The cornea itself is protected by another membrane, the conjunctiva, which is moistened by mucus, secreted in small follicles, and washed by tears, formed in a well-protected gland above the globe. The lids, worked by appropriate muscles, close and protect the whole organ on the invasion of danger, and, like brushes, sweep off and carry to the inner corner of the eye

any foreign particles that may have found their way in. Without these safeguards, the cornea would become shrivelled, dry and cloudy. The ball, moreover, is turned by muscles in any direction that may be required for the purposes of vision, somewhat in the fashion of an universal joint. Immediately behind the cornea is a chamber containing water, the aqueous humour, divided in the centre by a delicate but strong muscular membrane, the iris, with a central aperture which we recognize as a pupil, its dark appearance being due to a paint smeared over the back of the globe. Immediately behind the chamber mentioned above, we have the crystalline lens, a double convex transparent body, its greater convexity presenting behind. It is enclosed in a clear membrane, and it increases in density towards the centre. This peculiarity of structure answers an important purpose, and this is the only mechanical part of the eye utterly unapproachable by the hand of art. The lens is bedded in a membrane, the hyaloid, which in its meshes sustains the vitreous humour, a jelly-like fluid which forms the bulk of the eye.

Immediately behind the vitreous humour is the curious expansion of nervous substance which, from its resemblance to a close net, is called the retina. Upon this surface images are impressed. Behind it is the choroid or investing membrane, smeared over with the black paint already alluded to, the object of which is to absorb superfluous rays of light, to prevent glare, and give precision to the ocular spectra. Behind this we have the dense fibrous membrane, the sclerotic, so named from its hardness.

Such is the structure—how is it available in procuring clear and precise pictures on the retina? The laws of refraction, or bending of the rays of light, determine this. Whenever a pencil of rays enters a structure of denser medium, it is refracted. This is familiarly illustrated in putting a coin into a basin, the concavity of which conceals it from a side view; pour water into the basin, and it becomes visible. A ray of light then, entering the cornea, is refracted four times—first, by the cornea; then in a lesser degree by the aqueous humour; again, in a higher degree and in a gradual curve, by the crystalline lens (this is accomplished by the varying density of its structure); and, lastly, by the vitreous humour. By this extraordinary arrangement the higher rays are clearly pictured at the lower portion of the retina, and the lower rays at the higher, producing in fact an inverted image.

The eye is truly a camera obscura; the truth of which was demonstrated by Kepler, who dissected off the back portions of the outer dense coat, and on turning the eye to any bright object, a lighted candle for instance, shewed the inverted picture through the retina. By a wonderful law of compensation, the image appears erect. For a long time it was supposed that objects really appeared inverted, and that the correction was gradual, through the medium of touch. Cheselden demonstrated the fallacy of this idea by a very interesting experiment upon an intelligent young man who had been born blind. He operated upon him, giving him the power of sight when his intellect was sufficiently formed to analyse and explain his sensations. Although he had by experience to correct distantial aberration, he saw objects in their natural erect position. Mr. Wharton Jones labours, not very happily, through several pages to explain this phe-

nomenon. Dr. Golding Bird, in his work on Natural Philosophy, renders it clear in as many lines. He says, "Many ingenious arguments have been used to explain why objects appear erect, whilst their images painted upon the retina are inverted, although a little reflection on this circumstance renders it probable that such must necessarily occur, from the law, that all objects appear to be placed in the direction pursued by the rays which eventually reach the eye."

We will now suppose an eye perfect in its structure, as we have described it, but cut off from connection with the brain by a division of the optic nerve, which passes directly from that organ to the back part of the globe, forming, by its expansion, the retina. The rays of light would pass onwards—the law of refraction would be enforced—the picture would be painted; but the mind would remain uninformed—the brain would receive no reference from the eye—there would be blindness. Our author thus ingeniously illustrates the complex function of vision:

"Suppose a message by the electric telegraph from Portsmouth to the Admiralty in Whitehall be taken for an example, on the one hand, and the transmission of a visual impression to the brain for an example on the other. The wire extending from Portsmouth to the Admiralty may be compared to the optic nerve. At the Portsmouth end of the wire, there is an apparatus which may be compared to the eye-ball; whilst at the Admiralty end there is a different kind of apparatus, with an indicator-needle, which may be compared to that part of the brain with which the central extremity of the optic nerve is connected. When the apparatus at the Portsmouth terminus is acted on, electricity is transmitted from it along the wire, and deflections at the indicator-needle of the apparatus at the Admiralty are thereby determined. According to the manner in which the apparatus at Portsmouth is acted on, the electricity transmitted is positive or negative; and according to this, the indicator-needle at the Admiralty is deflected to the right or left. From the deflections of the indicator-needle, a person at the Admiralty can interpret the information which the person at the Portsmouth terminus intends to communicate, by the particular manner in which he acts on the apparatus under his direction. When the eye is impressed by light, a change in the state of the retina is induced, which determines the transmission of an influence along the optic nerve to the brain in a manner, let it be assumed, in some degree analogous to that in which, when the apparatus at Portsmouth is acted on, the electrical influence is transmitted along the wire to the Admiralty.

"Of the change of state of the brain, the mind is rendered conscious by the sensation of light and colour; and according to the modifications of the sensation, it infers the nature of the impression made on the eye, in some such manner, let it be assumed, as the person at the Admiralty interprets, from the pointing of the indicator-needle, the meaning of the communication from Portsmouth made by acting on the apparatus at the latter place. By the above comparison with the electric telegraph, the reader will perhaps be assisted in forming some conception of the admirable nature of the general mechanism of the senses. * * * * * Few perceive fully the wisdom and beneficence of design manifest in their general plan. More perfect than the electric telegraph, they are self-acting. No intermediate agent is required at the outpost or organ of the sense, to make an impression on it; the impressions are directly made, and the phenomena thus telegraphed to the mind as they occur."

In the construction of optical instruments, the prevention of spherical aberration, or the diffusion of rays so as to form an ill-defined picture, is the primary object. Philosophic theory had indicated that

hyperbolical and elliptical surfaces of lenses prevented spherical aberration, before it was known that the cornea and crystalline lens had such forms. The diminishing density of the latter, from its centre to its surface, and the iris, which acts as a diaphragm or stop to the eye, give material help in preventing spherical aberration. In persons from whom the crystalline lens has been removed in the operation for cataract, a substitute is found in double convex glasses.

The next point to be attended to in the construction of optical instruments is to prevent chromatic aberration, which our author thus explains:

"If we examine closely the image projected on the table of a camera obscura provided with a common lens, we see that it is bordered with the colors of the rainbow; or if we look through a common magnifying-glass at the letters on the title-page of a book, we see them colored at their edges in the same manner. The cause of the iridescent borders is that the primitive rays—red, yellow and blue—of which a colorless ray of light is composed, are not equally refrangible. Hence they are not all brought to one focus; but the blue rays, being the most refrangible, come to a focus nearer the lens than the yellow ones, which are less refrangible, and the yellow rays than the red, which are the least refrangible. * * * * * Chromatic aberration is corrected by combining, in the construction of lenses, two media of opposite form, and differing from each other in the proportion in which they respectively refract and disperse the rays of light; so that the one medium may, by equal and contrary dispersion, neutralise the dispersion caused by the other, without, at the same time, wholly neutralising its refraction. The media used for this purpose in the arts, are crown glass and flint glass. The dispersive power of the latter is much greater, in proportion to its refractive power, than that of crown glass,—the dispersive power of flint glass being to that of crown glass as about 5 to 3, whilst its refractive power is only as 6 to 5. The combination of a convex lens of crown glass with a concave lens of flint glass of longer focus, will thus produce refraction without color. * * * It appears to have been in the belief that the eye is achromatic, and that its achromatism depends on its different dioptric parts having different dispersive and refractive powers, that Mr. Hall, the first maker of an achromatic combination, was led to his experiments; notwithstanding the discouraging, though fortunately erroneous, conclusion come to by Newton, that the dispersive and refractive powers of media are in constant proportion to each other, and that therefore the correction of chromatic aberration by any combination of media was hopeless. * * * For all practical purposes, the eye is free from chromatic aberration. * * * It must, however, be admitted that the provision on which the achromatism depends has not been with certainty determined; but this is because we do not yet know the relative refractive and dispersive powers of the cornea and humours of the eye."

Mr. Jones believes that distantial aberration is corrected by the curvature of the retina, which is probably an arc of an ellipse.

We have a very interesting chapter on the outness of visual perceptions, or the power of referring visual sensations beyond the eye. The essayist differs from Bishop Berkeley, who maintained that the mind referred visual sensations to the eye, and that experience through the touch afforded correction of the error. He holds that our faculty of perceiving outness depends, like erect vision, on an original connate law.

"An infant grasps at external objects. Young turtles and crocodiles, Sir Humphry Davy tells us, hatched without care of parents, run to the water. The crocodile will bite at a stick, if presented to it, the moment it is hatched,

and a chick, on emerging from the shell, will run and pick up a grain,—an act the animal would not be likely to perform if it referred the grain to the interior of its own eye, instead of to without, and to some distance from its body."

We regret that want of space obliges us to omit a very interesting description of Mr. Wheatstone's Stereoscope, so instructive to artists. We would also willingly dwell on the valuable section on the eyes of the lower animals. Notwithstanding occasional infelicities of style and eccentricities of punctuation, we heartily recommend this book to our readers. It thus concludes:

"Interesting and instructive as are the instances illustrative of the wisdom and beneficence of the Almighty, above adduced from the physiology of the senses, it is to be repeated that there is nothing in the creation, if rightly contemplated, which does not equally tell of God's wisdom and beneficence; that there are, in short, 'sermons in stones, and good in every thing.' But great and good as all things are in this fair world around us, it may truly be said, with the son of Sirach, that there are yet hid greater things than these be, for we have seen but a few of God's works. Even under the present temporal dispensation, many great and good things,—signal instances of the wisdom and beneficence of the Almighty,—may still remain to be, in the fulness of time, brought to light; whilst as regards what shall be under another dispensation, 'It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.'"

EDUCATION IN IRELAND.*

In the year 1845, when the late Sir Robert Peel introduced into the House of Commons his Bill for enabling Her Majesty to found and endow Colleges in Ireland, the only seminary for University education which could be looked upon as having a living existence in that country, was Trinity College, Dublin; for the Belfast Academical Institution had sustained some severe shocks in the conflicts which it had been obliged to maintain with the opponents of its non-sectarian principle, and it was evident that its days were numbered. "The College and University of the Holy Trinity nigh Dublin," deserves to be mentioned with respect as a seminary of learning. Its constitution is, no doubt, in many important points, defective. Catholics and Nonconformists will equally protest against the provisions of its Charter, confirmed by Acts of Parliament, which strictly limit its offices,—and they are many and valuable,—its sizarships, scholarships, professorships, junior fellowships and senior fellowships, to members of the Established Church, and even require the great majority of the governing body to be clergymen of that Church. It is, indeed, as a corporation, in close alliance with the Church by law established; and, as such, possesses a large amount of the most valuable ecclesiastical patronage in the kingdom. But it ought to be remembered that the exclusive laws with regard to the holding of College offices, are not made by the College itself: they are external; it cannot alter nor repeal them. The authorities of the College have ever been as liberal as the law allowed them. No student

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* Concluded from p. 614.

is excluded from their halls on account of his religion; on the contrary, all are free to come and accept the education there given; and any student, on signifying that he is not a member of the Church of England, is excused from attendance at chapel and catechetical lectures;—Dissenters and Catholics are allowed to compete with their fellow-students for medals and premiums, and have frequently obtained such distinctions; nor is any test or subscription required at graduation. Let us add to this, that, whatever may have been the case in former times, the Board of Trinity College has for the last thirty years diligently applied itself to the task of improving the course of instruction through which its alumni are required to pass; and by the successive reforms which have been introduced, the system has been rendered as comprehensive in respect of the subjects of study, and as extensive in reference to the limit to which each is carried out—consistently with the main qualification of accuracy—as that of any other institution in the empire. In the care taken to communicate what are commonly regarded as the essential parts of a gentleman's education, Dublin University yields to none of the ancient seminaries in the United Kingdom. Great attention has always been paid to Classics, Mathematics and Mathematical Physics; the Experimental Sciences and Political Economy have been lately introduced into the course of education, and every disposition has been shewn to adopt useful reforms. The system for undergraduates, however, is still defective in two particulars: no attention, or next to none, is given to Mental Philosophy and its allied sciences, and too little to Original Composition.

But with all its merits, Trinity College, Dublin, is not calculated to become a truly national seminary of higher education, in a country circumstanced as Ireland has been, is, and is likely to remain for many years. Roman Catholics form the majority of the people, but their existence is a fact scarcely recognized in the University. The whole atmosphere of the place is High-church, Anti-papal, and Evangelical Protestant. For the last forty years, the complexion of *alma mater* has been deeply tinged with orange and blue—uncomely tints to Roman Catholic optics. If the College exacts from the Roman Catholic student no observances inconsistent with his creed, its laws compel him to accept for his tutor a clergyman of the Established Church, whom it lays under no obligation to refrain from tampering with his pupil's religious faith; or rather, whom it encourages, by every means but that of direct authority, to attempt his conversion. The Roman Catholic or Protestant Dissenting student may apply himself to the acquisition of learning with pre-eminent ability and success: he is even permitted to compete for scholarships and fellowships, which in that College are always granted, like the wranglerships at Cambridge, to the successful candidates at examinations publicly held on the occurrence of a vacancy. And he may gain the prize; that is to say, he may be *declared* the successful candidate; but before he can take possession of the reward which he has thus honourably won in the face of the University, he is required to take *the Sacramental Test;*—and then comes a struggle between conscience and convenience, in which the former has not *always* been victorious, although it has in many well-known instances triumphed. The force of the temptation may be imagined when it is stated that the income of a junior fellow ranges from about £200

to £800 a-year; that a senior fellowship is worth £1500 to £2000 a year; and that many of the College livings which, when vacant, are always offered to the fellows in rotation, are worth from £700 to £2000 a-year,—a strong inducement to a young man, perhaps accustomed all his life to feel the pressure of *res angustæ domi.* No wonder that Trinity College has proved in many cases the grave of Catholicism and of Protestant Dissent, and that, instead of enjoying the confidence of all churches, it is looked upon with suspicion and aversion by all, except that to which it is legally wedded. To this must be added the high amount of the fees, which put it completely out of the power of the great bulk of the people, in so poor a country as Ireland, to avail themselves of its advantages. From all these causes combined, the attendance at Trinity College, Dublin, does not exceed 1000 on the average of years—about one-sixth of the number that ought to be receiving University education.

Sir Robert Peel and his Cabinet undertook to provide a remedy for this evil; and here, as usual, that statesman found three courses open to him. First, he might have undertaken to reform the constitution of Trinity College, Dublin, so as to render it a safe and trustworthy seminary for the youth of Ireland of all creeds. But this would have roused the fury of the adherents of the Established Church in England and Ireland; Oxford and Cambridge would have felt themselves attacked through the sister University, and would have made common cause with her; and if such a measure could have been carried at all, which undoubtedly it could not, it would have left behind it jealousies and discontents as hurtful as those which it was intended to remove. Secondly, Sir Robert Peel might have satisfied the Catholics by granting funds for the erection and endowment of a seminary for general education, to be placed under the exclusive control of the hierarchy of the Roman Church. But this also would have encountered a vast mass of Protestant opposition, and would have left the wants of the Presbyterian and other Dissenters entirely unprovided for; in short, it would not have been worth the odium and trouble which would have been entailed by the attempt to carry it through Parliament, and would, besides, have been only an extension of the bad principle of exclusion and monopoly. The third course, which was that adopted by the Cabinet, was the establishment of a University and Colleges connected with it, embracing all the requisites for the advanced education of young men intended for civil and professional life, with the latest improvements in each department; whose chairs and classes should be open to all; in which all sects and parties should enjoy a perfect equality of privileges; and in which none should be permitted to interfere, directly or indirectly, with another's religious faith. In a happy hour it was determined to adopt this course; and the establishment of "the Queen's University in Ireland," and the Queen's Colleges in Belfast, Cork and Galway, has been the result.

By the Act of Parliament, the sum of £100,000 was granted to Her Majesty for the erection of the three Queen's Colleges, and £7000 a year was settled upon each in perpetuity, for the payment of salaries and expenses. Her Majesty was empowered to frame statutes and regulations for their government; but it was expressly enacted that no religious test of any kind should ever be required of any person in order

to his becoming a student, professor or other officer, in any of the Colleges; that no act or observance should ever be required of any person in connection with them, inconsistent with his religious faith; and that every officer in them should make a solemn declaration, before entering upon the duties of his station, that he would not, directly or indirectly, attempt to interfere with the religious faith of any student. These Colleges are the only incorporated seminaries in the United Kingdom in which the just and comprehensive principle of non-sectarian education is expressly consecrated by law—a distinction which drew down upon the system a denunciation made by Protestant and re-echoed by Roman Catholic bigotry, characterizing it as "a gigantic scheme of godless education." In due time, however, sites were purchased and buildings erected (ill-adapted, it must be allowed, for the purposes in view), Presidents and Vice-Presidents were chosen, Statutes and Regulations promulgated, and Professors and other officers appointed. The three Colleges were opened on the same day—the third Tuesday of October, 1849—and the work of education has now been prosecuted for two sessions; with what success the public are enabled, by the Reports of the learned Presidents of these seminaries, to judge with some approach to accuracy. But here it is necessary to advert to an important preliminary.

In the year 1832, the Irish Roman Catholic Bishops presented to the Government a Memorial, to which, at the time, no little weight was attached, praying for three things:—*first*, the enlargement of the College maintained by Parliamentary grant at Maynooth, for the education of Roman Catholic priests; *secondly*, the establishment of a Board, impartially constituted, for the superintendence of charitable bequests; and *thirdly*, the erection of a University in which the youth of Ireland, without distinction of creed, might be educated without danger to their faith and morals. It was distinctly asserted in the Memorial that if these points were conceded, the Roman Catholics, *as such*, would have no farther right to complain; all their requirements would then be satisfied. All these points have now been conceded—with what success, history will shew. It only devolves on us at present to state the result as far as concerns the *third* of the points enumerated above,—that which relates to a non-proselytizing University education. No sooner had the Government of the day, through Sir James Graham, then Home Secretary, signified their acceptance of the proffered conditions, and publicly committed themselves to the measure by his speech introducing it to the House of Commons, than the very same Roman Catholic Prelates who had preferred the request above stated, met in a sort of synod for the occasion, and signified to the Government that they would not be satisfied unless it were made a *sine quâ non* in the new Act of Parliament, that not less than *seven* Professorships in *each* of the three Colleges should *in perpetuum* be limited to Roman Catholics! Among the Professorships which they thus required to be made the exclusive property of their own Church, that of *Anatomy was included!* It was solemnly laid down by Right Reverend men, with grave faces, that faith would be endangered if the young surgeons and physicians of their communion should be taught by any other than an orthodox believer to trace a nerve or lay open an artery! Of course such requisitions could not be for one moment conceded; but the very proposal of them

might have deterred a less energetic Minister than Sir Robert Peel from proceeding with his project. Happily, he was not a man to be turned aside from his course by any apprehension of ingratitude on the part of those whom he was anxious to benefit, or of opposition from those on whose support he had a right to calculate. He carried his measure through Parliament, in the face of a Protestant and Catholic opposition of no common virulence; the Catholic array being led by the late Daniel O'Connell and his more bigoted son, John O'Connell, the defunct Member for the city of Limerick, and by their laborious coadjutor, or prompter, out of doors, the Most Rev. Father McHale, who is commonly styled the Roman Catholic Archbishop of Tuam. Many persons expected that when the Bill was passed into a law—when every request urged by the Catholic Prelates had been granted—when additional securities to prevent the possibility of any interference with the faith of students had been incorporated in the statutes of the Colleges—and when a very creditable impartiality had been shewn by Lord Clarendon in the selection of Professors,—the opposition would have ceased, and all parties would have been forward to urge their young men to seize on the opportunities which these institutions afforded for acquiring useful knowledge, and thereby raising themselves in the intellectual and social scale. We were not among the number of those who thus hoped, for we knew, by sad experience, the grasping nature of ecclesiastical bodies: we were convinced, from the first, that the education of the youth of the Roman Catholic Church in the Queen's Colleges must be effected, not through the influence of their hierarchy, but in spite of it; and still more fully were we convinced of this when we saw the very reprehensible letter written to a Roman Catholic Archbishop (who, it may be observed in passing, is from beginning to end addressed as "My Lord," "My Dear Lord," "Your Grace," &c.) by the present Lord-Lieutenant of Ireland, requesting "His Grace" to convey to Rome, "for the consideration of the Pope," the amended statutes; expressing his Excellency's anxiety that "securities" might be given which would be "perfectly satisfactory to the Irish Prelates" (this was written *after their demand of seven chairs in each College*); promising that the list of Visitors to the different Colleges should include "the Catholic Archbishop of the province and Bishop of the diocese in which each College is situated; and that moreover in the Council, Professorships and other posts of such College, the Catholic religion should be *fully and appropriately represented;*" declaring his Excellency's "profound veneration for the character of the Pope" (profound veneration for Pio Nono!), and "implicit reliance upon his upright judgment;" and "asking His Grace to submit these statutes to the consideration of His Holiness." When we saw this document, we perceived that a fatal blunder had been committed. It solemnly called on Pio Nono to sit in judgment upon the Colleges. It required him to do what, with or without a pretext, he was obviously determined to do, namely, to intermeddle with the education of the Irish people; and it put it out of the power of the Government to complain, with any show of fairness, if the decision which they themselves evoked were hostile—as, after such a letter, it was sure to be—to the best interests of the country. The decision which Lord Clarendon was so anxious to obtain, was expedited sooner than he expected.

No less than two rescripts were issued from Rome, pronouncing the Queen's Colleges to be fraught with dangers to the faith and morals of the Roman Catholic youth who might resort to them,—commanding the Romish Prelates to take no part in forwarding them,—and summoning a national council or synod of Bishops to meet at Thurles, to devise measures for averting the evils which these and similar institutions threatened to bring upon the Roman Catholic Church. The whole of the decrees passed at Thurles (though the synod met upwards of a year ago) have not been published; probably there is matter in them not suited for Protestant eyes, under present circumstances. But one has been divulged—a decree for founding an exclusive Roman Catholic University, to be placed under the control and management of the bishops and clergy of that Church. An Appeal to the Faithful has been circulated, with the signature of the *liberal* Archbishop Murray, calling upon them to subscribe money for the erection and endowment of the seminary; and putting forward the lofty pretensions, and asserting the unchanging and unchangeable character of the Roman Catholic Church, in a manner to which the people of this country were certainly not accustomed before the passing of the Emancipation Act in 1829. That this Roman Catholic College will at no distant day start into active life, we entertain no doubt. The exertion of clerical influence, backed by sectarian zeal, has already amassed nearly £30,000 from the contributions of an impoverished people: foreign aid has been promised, and no doubt will be forthcoming. The institution will probably be opened in two, or at most in three, years from the date of this paper, and every effort will be made by the priesthood to prevent the Catholic youth from resorting to any other College. This will produce a serious effect on the prospects of the Queen's Colleges in Cork and Galway, and will not be without its influence even on that in Belfast. Meanwhile, these truly liberal and munificently endowed establishments are in possession of the field; and it becomes their governors to adopt energetic means for removing every obstacle which may stand in the way of their success. If once they gain possession of the public heart, their enemies will contend at a disadvantage; but if real objections are not obviated and groundless cavils refuted from time to time,—if their usefulness be not fully developed and their merit established, within the next few years, by the test of experience, their prosperity will be checked, and the permanence of some of them endangered.

The staff of the Queen's Colleges is tolerably ample. In each there are a President, a Vice-President (who also holds a Professorship), and nineteen other Professors, who are distributed among three faculties, one of which (that of Arts) is subdivided into a Literary and Scientific department. To the *Literary division of the Faculty of Arts* belong the Professors of 1. Greek, 2. Latin, 3. History and English Language, 4. Modern Languages, 5. Celtic Languages. In the *Science division*, those of 1. Mathematics, 2. Natural Philosophy, 3. Chemistry, 4. Natural History, 5. Logic and Metaphysics, 6. Mineralogy and Geology, 7. Civil Engineering, and 8. Agriculture. The *Faculty of Medicine* comprises Professorships of 1. Anatomy and Physiology, 2. Practice of Medicine, 3. Practice of Surgery, 4. Materia Medica, and 5. Midwifery; and the *Faculty of Law* includes the Professors of 1. English Law, and 2. Jurisprudence and Political Economy. In all of these Faculties,

degrees will be conferred through the Queen's University; and also diplomas in Civil Engineering and Agriculture; but it is necessary for the candidate in some cases to attend the lectures of Professors belonging to faculties other than that in which he seeks to graduate. In this respect the study of Chemistry appears to be highly favoured; attendance upon chemical lectures, and a satisfactory examination upon the science, being required alike of those who would graduate in Arts, in Medicine, in Agriculture or in Civil Engineering. Graduates in Law are the only ones who are not required to be chemists.

In each College, £1500 a-year of the Parliamentary endowment is set apart for scholarships and premiums. The former are, hereafter, to consist of thirty junior and ten senior scholarships in Arts (ten for students in each year of the undergraduate course), six in Medicine (two to each year of the first three), three in Law, two in Civil Engineering, and four in Agriculture. There are also to be ten senior scholarships,—seven in Arts, two in Medicine, and one in Law,—for students who have completed three years of study. All are to be openly gained by competition, after examination on a prescribed course; and the election is valid only for one year. The junior scholarships in Arts are of the value of £24 per annum each, with an exemption from one half of the *Class* fees, equivalent to an additional sum of £3. 10*s*. The senior scholarships are fixed at £40 per annum for each. These scholarships are thus not only honourable distinctions, but in themselves truly valuable prizes to young men of limited pecuniary means.

According to the present regulations, a student desirous of obtaining the degree of Bachelor of Arts must go through the following course. After passing satisfactorily an entrance examination on English Grammar and Composition, Roman and Grecian History, Ancient and Modern Geography, a moderate quantity of Latin and Greek, the first two Books of Euclid, Arithmetic as far as the extraction of the Square-root, and Algebra as far as the solution of Simple Equations, the student is to attend College for three years, during which he must pursue the following course of study:

In the first year, Greek, Latin, the English Language, Modern Languages, and Mathematics. The College and Class fees for this session amount to £11.

In the second year, Logic, Chemistry, Zoology, Botany, and *either* the Higher Mathematics *or* Greek and Latin. Fees, £10.

In the third year, Natural Philosophy, History, English Literature, Physical Geography, and *either* Metaphysics *or* Jurisprudence and Political Economy. Fees, £7.

At the close of each session the student must pass a satisfactory examination on the subjects of the classes above specified. If he fails to do so, his session will not be counted as qualifying for his degree. The degree examination will be conducted by officers appointed by the Senate of Queen's University.

The session, which lasts about eight months, is divided by two vacations of a fortnight each into three terms; attendance for two terms only is imperative.

It is impossible, consistently with due regard to brevity, to enter into particulars as to the method and course of instruction pursued in the various classes. We presume that the questions printed by the Presi-

dents of the Queen's Colleges in Belfast and Galway at the end of their respective Reports, may be taken as specimens of the information communicated by the Professors by whom they have been proposed to the candidates for scholarships: and judging from them, we should pronounce the lectures given to be able, extensive and sound, though savouring somewhat of want of experience in teaching—a fault which time will remedy.

The students are divided into matriculated and non-matriculated. The former alone are privileged to compete for class premiums, general premiums or scholarships, and to become candidates for a degree from the University. The non-matriculated students are young men who attend upon one or two classes for their own improvement, without any view to a profession, and without submitting to the examinations, or pursuing the course of study, required of the candidates for graduation.

The following table, prepared from *data* in the Presidents' Reports, shews the number of students in attendance upon the different Colleges since their opening in October, 1849.

COLLEGES.	1849-1850.			1850-1851.		
	Matric.	Non-matric.	Total.	Matric.	Non-matric.	Total.
Belfast	85	107	192	110	74	184
Cork	70	39	109	118	38	156
Galway	64	4	68	88	6	94

The respected Presidents, Dr. Henry, Sir Robert Kane and Mr. Berwick, express themselves as quite satisfied with these numbers, and even congratulate themselves and the public on the evidence which they afford of the success of their respective institutions. We are sorry that we cannot join in these congratulations: the statements above given lead us to look forward to the future with anxiety, if not with alarm. We see that in the attendance, during the second session, at Queen's College in Belfast, instead of an augmentation, which there should have been by the influx of a second year's supply of young men, there has been a decrease of five per cent.: we perceive that in none of the Colleges has the total been doubled, as it ought to have been, since the opening; the *fresh admissions* in all of them being considerably fewer in the second session than in the first: and we observe in the College of Galway the number of matriculated students is not quite double that of the scholarships (forty-five of £24 each) which were to have been divided amongst them. This state of things may satisfy the expectations of the Presidents, but it does not satisfy ours; nor, we think, will it satisfy the hopes of the country, out of whose funds these seminaries are so largely endowed. We think each College ought to have had by this time 400 students, and ought ultimately to have upwards of 1000. In our opinion, it would be highly proper for the official persons who are connected with their management, instead of closing their eyes to the facts before them, or their ears to the just interpretation of the facts stated in their own Reports, to apply their minds to the consideration of the causes which have led to this marked disappointment of the public hopes, and the means by which they may

be removed. We conceive that any person who carefully weighs the facts which, with every desire to give an impartial summary of this case, we have stated above, will be at no loss to discern where at least a *part* of the evil lies, and to point out the remedy which is required. If the great cause of the evil were not patent, and the remedy equally plain and easy, we should despond as to the progress of advanced education among the middle class and upper division of the lower classes in Ireland; but when the principal source of the failure of the Colleges is so apparent and so easily removed, we shall not abandon our hopes till the great experiment has had, what it has not had hitherto, *a fair trial*. The system cannot possibly be said to have had a fair trial, when a course of study has been prescribed apparently without any regard to the ordinary powers and laws of the human mind, or the essential conditions of its growth; as, for example, when *five* if not *six separate and distinct courses of study* are required to be pursued simultaneously and continuously by students in each year, and above all, in the *very first year* of their undergraduate career! The system cannot be said to have had a fair trial, when the fees to be paid by students belonging to the middle ranks of *the poorest country in Europe*, are fixed at *double* the rate exacted in several of the old-established Universities of Scotland, and nearly *three times* the amount which was charged for the imperative branches of education in the Belfast Academical Institution. The system cannot be said to have had a fair trial, when an arrangement of the terms of the College session has been adopted, which puts the student to the greatest possible expense for the least possible educational advantage; and adds 50 per cent. to the cost of his residence, while it cuts him off from the usual means of meeting the necessary outlay; or else compels him to take either beginning of each course of lectures without the end, or the end without the beginning. These matters are open, plain and palpable; they cry aloud for remedy; and no doubt they will be remedied when the Roman Catholic University, and the New Presbyterian College under the auspices of the General Assembly,* open their doors to students, with reasonable requirements in the way of study, a session of moderate length, and a scale of fees of little more than nominal amount. But it would be well and wisely done in the authorities which regulate the affairs of the Queen's Colleges to forestal the day of evil. We observe that the Non-subscribing Presbyterian Association of Ireland has presented a memorial to the Lord-Lieutenant on these points, but without effect. The President of the Galway College, in the Report now printed, p. 62, sanctions, to a certain

* The erection of such a College was for a long time a favourite project with the General Assembly, but little or nothing was done towards carrying it into effect, till a wealthy and pious lady, the late Mrs. Magee, of Dublin, bequeathed the sum of £20,000 to Trustees for the purposes of such an Institution. The College is to be erected in the city of Londonderry: the "Irish Society" of London has promised a site, rent free, in perpetuity: about £10,000 additional have already been subscribed; and the College will probably be in active operation in two, or, at the outside, in three years. The Trustees have expressed their determination to provide the means of a solid and extensive course of education, and to fix the fees on a scale of unexampled cheapness. The Professors and Officers will be required to subscribe the Westminster Confession of Faith; but students of all sects and churches are to be freely admissible.

extent, their recommendations. "I most respectfully venture to submit," says Mr. Berwick, "that some means should be devised, by which the cost of attending the College would be lessened, and the advantages it offers be thus more widely diffused. . . . . If the College fees were reduced to the same moderate standard which prevails in Scotland," [we would bring them lower still,] "and boarding-houses or halls provided for the students, all which could be done at an expense utterly insignificant as compared with the great end in view, the College would, I am persuaded, overcome every obstacle it may have to encounter, and would cast far and wide throughout the province those precious seeds of knowledge, sure to yield at no distant period that abundant harvest which would repay with usurious interest whatever cost or care has been expended in its establishment." The same gentleman, bearing testimony to the zeal and assiduity of the students, states that "their progress has only been retarded by their endeavours *to pursue, at the same time, too many branches of knowledge;*" a statement, however, which he limits to the case of medical students who have competed for and obtained scholarships in the Faculty of Arts. "The cause of this," he says, "is the difficulty which the students find in meeting the expenses of the College: this difficulty, I have little doubt, will form the only real obstacle to the speedy and entire success of the Institution." We do not claim Mr. Berwick as an advocate for diminishing the number of classes which the young men are required to attend simultaneously, though he decidedly contends for the reduction of the fees; but Mr. Nesbitt, Professor of Latin in the same seminary, must clearly be reckoned among the opponents of the present multitudinous system. He says that he "can speak in terms of marked approval of the attention and diligence of the students attending his classes; but the *proficiency of many is much below the standard which it would be desirable to attain;* owing *mainly* to the extreme deficiency of their preparatory education, but *in part to the distraction of their attention between the numerous courses which they are obliged to pursue during the College session.*" We are able to certify that other Professors entertain the opinion which Mr. Nesbitt has in the foregoing sentence so properly expressed. They are true friends to the Colleges who employ all their influence to remedy defects and remove obstacles which impair their usefulness and impede their progress. If the alterations now suggested be promptly and vigorously made—as they might be, by a stroke of the pen—and a few other reforms effected, there need be no fear of ultimate success. If some useless Professorships were abolished, as that of Celtic, the three Professors of which have four students among them, and one of the three none—if the Faculty of Medicine at Galway were suppressed, where it must be comparatively useless in the absence of hospitals and medical institutions, there would be ample means for providing libraries, museums, &c., and other requisites for teaching; the want or defective supply of which is complained of in these Reports.

CORRESPONDENCE.

THOUGHTS ON MR. RUSSELL'S PROPOSED SOCIETY FOR UNITARIAN CHRISTIAN MINISTERS.

SIR,

HAD not Mr. Russell challenged observations on his proposed "Benefit" or Benevolent Society for Unitarian Ministers, I might perchance have held myself excused from taking the invidious and responsible position of an objector to a benevolently-intentioned charitable institution; but being challenged, and feeling somewhat warmly on the subject, I may not now be silent. Something, indeed, needs in bare justice to be done for our superannuated ministers, and for the widows and orphans of those who, having been wont to dispense the bread of life to others, have been absolutely unable to provide bread for the morrow for their families. Any arrangement to furnish funds for such an object we would gladly forward, provided always that the regulations attending the scheme involved no wounding indelicacy towards the recipients, and that the proposed aid should bear some approximation in character to that of an offering of gratitude or of debt for past obligations. But in these cases let all that is inquisitorial be avoided, and the burden of dependence—for burden it must ever be—be made as light as circumstances will permit. Thus much for the past, which, however, Mr. Russell's plan does not propose to touch. Now to the future; for here, too, something should be done, and that right speedily, or another generation may also witness aged, necessitous ministers and widows and orphans, and may be called upon to make up for our deficiencies, as we now are for the generation that is passed. Prevention, it has often been said, is better than cure. And surely there is something strange in a plan which proposes that laymen should anticipate with their charities the mitigation of an evil which, if it continue to exist, will owe its existence to them, and which by a little effort and determination to go to the root of the matter they may now prevent. It will be obvious to all, that congregations who *can*, ought to raise a *gentleman's* income for their pastor, out of which it becomes *his* duty to provide, by deferred annuities or other means, for himself and his family. For his culpable negligence in so doing, should he be negligent, no provision *ought* to be made. But there will always remain smaller congregations who *cannot* raise a suitable income for their pastor. Would it not, then, be a more healthful exercise for Mr. Russell's proposed funds if smaller *congregations* were to receive assistance, which would help with their small means to enable them to offer an appropriate income to their minister? I have already availed myself of one homely adage; I will now use another, and say, "Let us be just" towards our ministers before we make a show of "generosity" on their behalf. Let us be just, and there is no more reason why they should need our generosity than any other class of our fellow-beings. Mr. Russell's *present* plan does not seem to meet one great, crying evil of our position. Some of our pulpits are now vacant, and we are told that it is confidently expected that more will become so. But can it be anticipated that our young men will be better satisfied to prepare themselves for the ministry because, after its requisition for a life of generous self-sacrifice now, it holds out the prospect of spending in the distant future an old age of dependence? Is it objected to the alterations I have suggested, that if *congregations*, instead of *pastors*, were aided from any fund, they, or at least individuals amongst them, would meanly suffer a society's funds to substitute their own efforts? There *is* some force in the objection. But in like manner and equally detrimentally would such mean ones be impelled to limit their annual congregational subscription, because there was a fund on which ministers could come in old age. Indeed, there would be this plea in favour of *congregations* being aided, viz.,

that the dispensers of a fund would be entitled to ask that every just effort should be made before the appeal should be responded to, which would assuredly in very shame stimulate contributors, while the minister, from a sense of delicacy, must receive in silence the paltry stipend which he knows is not the due requital of his exertions, and which he is conscious might be easily enlarged.

Mr. Russell has compared his scheme for "relief" to the *ministry* to one which works well for gentlemen of the *medical profession*. But I would remind him, that there is this important difference in the position of the two professions. The medical relief does not come from patients who have first agreed in their different localities to make up a minimum income for their doctor—one which any one of our merchants would be ashamed to offer to a confidential clerk. Medical men as a body are not ill paid; many among them have large incomes. It is only incidentally that *they* require relief, nor can we comprehend why they should not among themselves support a fund for their incidental ills. The cases are not parallel.

But notwithstanding that I come forward in the character of an objector, I heartily thank Mr. Russell for the kindly effort he is making, and trust that some permanent good may result from it, though *not* in the manner he suggests. He shews that he at least is conscious that there is among us an evil which it behoves us as laymen to rectify.

One parting word on the society's laws. It was, doubtless, difficult so to word the laws of such a society as that Mr. Russell has in contemplation without wounding the feelings of gentlemen whom he proposed to assist; but I think that the idea of "Patrons," of "investigation on every application for relief," of "report of the fitness of such case for relief," of exclusion from equal privileges on the committee, is needlessly to wound the spirit of devoted men who have stooped to a life of poverty that they might be the ministers of Christ. Why—IF the scheme of direct ministerial aid *is* to be carried out—why should not every subscribing minister, when his income shall fall below a specified sum, have a *right*, according to the prosperity of the society, to a fixed annuity? But we hope to see altogether a new code of laws put forth touching the past only as respects ministers, and the future in the relief of poor congregations, to help each of them in the support of their worship, and in raising for their ministers that independent income to which their high calling and liberal education entitle them.

JUSTITIA.

PLIANCY OF POPERY.

THE Catholic faith, truly Catholic in its comprehensiveness, however presumptuously, in regard of truth and unity, it may have usurped the title, is all things to all men; it accommodates all tastes and humours; its dogmatical tenets, established as they are by bulls and councils, and sanctioned by the terrors of temporal and eternal fire, however strict and tight they confine the simple conscience, to the initiate are but like conjurors' knots, which seem too fast to be unloosed, yet are easily slipped, without breach or harm done by those who know how, and no one the wiser; so that the sceptical logician, the illuminated Pantheist, may sit down with the dull, wonder-loving, miracle-bolting, matter-of-fact literal believer, as easily as the Stoic, the Epicurean and the Platonist kept peace with the plain idolator within the pale of ancient Polytheism.—*Hartley Coleridge,—Essays*, I. 372.

CRITICAL NOTICES.

The Ancient Britons. A Tale of Primeval Life. Pp. 322. London—Chapman and Hall. 1851.

The author of this interesting little work has ventured on a field hitherto trodden only by the antiquary and the historian. The paucity of materials has probably hitherto deterred the writers of fiction from attempting to illustrate the manners and domestic and other institutions of the primeval inhabitants of Britain. In the Preface, the author properly remarks,

"The historical notices of the ancient British period are few and meagre, and consequently the attempt to give both a striking and truthful picture of British society has proved one of some difficulty. For to delineate faithfully, and yet graphically, the wise Druid, the fierce British warrior, the daring hunter, and the unhappy slave, as each appeared in weal or woe, in war or peace, at home or abroad, requires a much larger amount of historic knowledge of the early inhabitants of this island, than has been transmitted to the present age."—P. vi.

When an author is compelled to eke out by imagination a scanty supply of facts, every reader will of course feel at liberty to judge for himself how far the imaginary supplement agrees with the historical foundation. Without pledging our assent to every detail in the book, we may safely congratulate its author on the skill and good taste with which he has woven all that is actually known of ancient British institutions into a very readable story, and invented where necessary circumstances and manners possessing sufficient verisimilitude to actual history.

The tale is slight in its plot, and possesses little of the involvement and mystery through which modern writers of fiction love to conduct their sometimes bewildered readers.

The time assigned to the story is 54 B.C., when Cæsar was retiring after his second attempt to add Britain to the Roman empire. One of Cæsar's officers, Octavius Scapula, in a skirmish with the Britons under the command of Cassibelan, fell wounded from his horse, was left for dead, and fell into the hands of the British foe. Removed to a rude hut in the midst of a forest, he is represented as long pining in sickness and anxiety, tended, first jealously and then kindly, by Cormo, a British slave, who in an encounter between his own tribe (the Trinobantes) and the Catti, had been taken prisoner and enslaved by the conquerors. The British chief to whom the Roman and the British slave belonged, had promised liberty to the latter, if he faithfully discharged his trust in watching over his companion. But, slain in one of the last engagements of the Romans with the Britons, he never returned to reward Cormo's service. The forest hut is at length accidentally entered by two British chiefs, kinsmen of the slaughtered chief. They claim both Octavius and Cormo as the property of their king, and remove them to Ver (now St. Albans), the seat of his government. Here the Roman captive is treated with marked and increasing kindness by Cassibelan and his family. He becomes familiar with their customs and opinions. For a long time he fears, and not without reason, the hostility of the Druids, the priests of the tribe, who, to gratify their own and the popular animosity against their late invaders, meditated the death of their Roman prisoner as an expiatory sacrifice. In the midst of a feast, when the prudence and reverence of the people are drowned in inebriation, a Bard appeared amongst them as a herald from their detested neighbours, the Trinobantes. In their drunken wrath, they forget the sacred and inviolable character of the herald, and put him to death. With the morrow's sobriety comes consternation. A council is held, and the result is that Octavius is despatched, together with Cormo and another guide, as ambassadors to the Trinobantes, to relate the catastrophe and to mediate

between the hostile tribes. They proceed to Trinow (the ancient capital), and enter the presence of Mandubrace, the Trinobantian chief. Octavius, recognized at once as a Roman, withstands nobly an offer to detach him from the Catti, and completes faithfully his mission. The story of the death of their herald-bard rouses into madness all the passions of the injured tribe. Octavius is wounded, and he and his companions with difficulty escape, and return to Ver to report the wrath and threatened invasion of their enemies. Octavius is enabled to communicate to Cassibelan important intelligence respecting the stores and intended movements of the enemy. After the customary Druidical rites previous to entering on a campaign, the Catti proceed, and succeed in surprising the town containing the stores and much of the wealth of the Trinobantes. They then advance to engage with the main body of the tribe. After a bloody conflict, in the course of which the two chiefs engage in single combat, and Cassibelan is saved from an insidious attack by the friendly hand of Octavius, victory is declared on the side of the Catti. Their enemies, humbled, seek for peace and gain it. The Catti return in triumph to Ver. Octavius is admitted to the friendship of the tribe, and then receives his freedom, and with it the hand of the chief's daughter. He uses his power to restore his humble companion, the kind and faithful Cormo, to liberty. With the wedding of course the story ends.

The geography of ancient Britain is matter of great uncertainty. What the precise territory of Cassibelan was, is a disputed point. He is sometimes, indeed, styled the king of the Trinobantes, and the Catti, equally with the Trinobantes, are said to have yielded to Cæsar before the final defeat of the British chief. But leaving this and twenty other points which are doubtful, but which the exigencies of a fiction compelled its author to treat as settled, we proceed to give a specimen of the work, which will interest our readers far more than any critical dissertation of our own, which could only end in a dissuasive from a too dogmatic treatment of a subject involved in deep obscurity. We select an account of a judicial proceeding, presided over by the Druids.

"The Druids held their tribunal at a distance from the town, in an open glade of the forest, where stood the temple and many other monuments connected with the religious belief and superstition of the Britons. The most ancient and sacred of these was a large, erect and lofty stone, which tradition reported had stood there from time immemorial, and was the first which had been set up on that sacred spot, around which the earliest worshipers had assembled to perform their religious rights *(rites)*. As the complexity of ideas increased, the temple was substituted for the isolated stone. But the origin of the temple and all the other monuments of this hallowed place were alike unknown to the people. The Druids, who well knew the fascination and power of mystery, kept them in ignorance of the antiquity of their sacred fabrics, and of the means and powers by which they were raised.

"The single upright stone stood at some distance from the temple, and was the first object approached by the Catte in groups, for the purpose of performing the deiseal, a ceremony never omitted by any who passed by it. The Druids waited until all had complied with the observance. Casbar then took his place alone by it, with his brethren, and called upon the people to declare their grievances.

"The cases for adjudication were seldom numerous, as the vigilant and wise administration of the Druids, and the simplicity of the age, prevented frequent breaches of the laws. On this occasion there was only one of importance, relating to the removal of a landmark. This was an offence which the Druids treated with great severity, as its frequent commission would have led to very serious disputes between the chiefs, regarding the boundaries of their respective lands.

"Farinmail, the eldest son of Broemail, the most wealthy chief in Ver, except Cassibelan and Condidan, came forward to complain that one of his father's landmarks had been removed, and to charge the offence on the clan of Condidan. As the possessions of the two chiefs lay contiguous, and as a feud had long ex-

isted between them and their clans, the probability that the offence lay with Condidan's people was apparent to the Druids.

"Condidan was in consequence desired to collect his retainers and bondsmen together and proceed to the Judgment or Logan stone, another of the sacred monuments scattered over this hallowed glade.

"The Logan consisted properly of two stones, the upper a large mass of rock placed upon the under one on so small a centre, and in so exact an equilibrium, that it moved to a certain degree with the application of the hand; and though yielding to so slight a touch, could not be overthrown by any common force.

"The clan of Condidan were commanded to advance a step beyond the people, and were arranged in three lines before the Logan-stone. The first line was formed of the slaves, the second of the younger clansmen, and the third line was headed by Condidan, and composed of the chiefs of his clan.

"No attempt at exhortation was made to win the offender to confession. The Druids designed to make an appeal to divine justice, and this appeal was deemed by them sufficient to work on the mind of the guilty, and induce him to acknowledge his offence.

"A long and deep silence ensued, during which Casbar carefully examined the countenance of every clansman before him. For although in this, as in all ordeals, the priest had recourse to an artifice to convince the assembled multitude that some divine power assisted in the detection of the offender, yet it was really by this searching scrutiny of the sagacious sage that the guilty party was discovered.

"The artifice consisted in this: one of the Druidical party was stationed near the Logan or rocking stone, in such a position that he could secretly insert a wedge, on a sign being given by the judge, under the stone, and so prevent its moving to the touch of the guilty party. And as each individual constituting the clan approached and touched the stone in succession, the rocking or fixity of the Logan announced to the whole assembly the innocence or guilt of each person. And as this ordeal was performed by all with feelings of the greatest awe, springing out of the solemn conviction that the detection of the offending party was the act of an interposing Deity, it is not surprising that he should be unable to pass the ordeal without great trepidation, and manifesting such tokens of his guilt as would easily be seen by the quick-sighted and experienced Druid. And hence, whilst the guilty rarely escaped detection, the innocent was as seldom falsely accused.

"Casbar stood by the rugged but massive monument, which, though of great weight, was easily moved by the hand of innocence. The slaves were first commanded to advance to the Logan. Each man touched the rock, and to each touch the rock vibrated. Their innocence gave confidence to the second line, which consisted of young warriors and hunters, who were ordinarily bold and brave men, but who were now not a little cowed by the solemnity of the trial through which they were about to pass.

"After the men of the second line had proved their innocence, the third advanced to the Logan. The young chiefs were first called to the ordeal; and to the indiscriminating *(undiscerning)* eye of the spectators, all these youthful warriors approached the Judgment stone with the fearlessness of innocence. But among them, the keenly observant eye of Casbar noticed one, beneath whose confident manner lurked signs of uneasiness. There were evidently muscular movements of the features which could not be repressed, especially about the mouth, and a varying hue of the countenance, as he raised a somewhat trembling hand to the sacred rock, which satisfied the unerring judge.

"Casbar, unseen by the people, immediately conveyed to the Druids, who were near him, the discovery which he had made,—the wedge was inserted, and the rock moved not again to the touch. The assumed courage of the youth instantly failed him at this divine announcement of his guilt. He sunk, pale, affrighted and powerless, at the base of the rock, as a spontaneous shout came from the spectators of 'Miorbheil.'"*—Pp. 91—100.

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* "A Celtic term for 'finger of Bel;' whence comes the French merveille, and our 'marvel.'"

Unitarianism: its History, Doctrines and Tendencies. By the Rev. M. G. Easton, M.A.

"The Unitarian controversy," says this author at the beginning of his Preface, "has been long ago exhausted." In this first sentence of his pamphlet, if in no other, we should willingly agree with him; and therefore have no intention to tread over again in his company the often-travelled ground, or to join in bandying from side to side the story of arguments and charges, brought again into the field, which have been repeatedly refuted. This, we are well aware, is a favourite manœuvre of controversialists on all occasions and on all questions, and is often most largely resorted to by those who are themselves most addicted to the practice. Mr. Easton certainly is no exception to the truth of this remark; for there is little or nothing in the shape of argument in this essay which has not been transferred from the pages of former writers, and received already in its original form and connection all the notice it deserves. In this way he has drawn largely on Horsley, Magee, Fuller, Burgess and Dr. J. P. Smith, especially those parts of the "Scripture Testimony" which deal in bitter sarcasms and personalities, very unworthy of a place in such a treatise or to proceed from the pen of such a writer. Of course it would be foreign to his purpose to give his readers the least intimation that many, if not most, of these things had been already answered, the arguments refuted, the charges satisfactorily repelled. Another artifice unsparingly resorted to, is the quoting of detached passages from private letters, or after-dinner speeches, often doubtless inaccurately or unfairly reported, and representing these as the carefully-weighed statements of deliberate opinion, on the part not merely of the individuals, but of the whole body to which they belong. Nothing can be more unfair than the inferences attempted to be drawn from such quotations, or more unwarrantable than the practice of thus breaking in upon the confidence of private correspondence, or taking advantage of unpremeditated expressions hastily let fall in the excitement of social intercourse.

The writer begins with what he calls a History of Unitarianism, which is chiefly a coloured statement of such facts as appear to favour his own view, while those which make against it are carefully suppressed. In the history of English Unitarianism he informs us, p. 16, "that the interval between Biddle and Priestley was almost a blank. It is true, Lindsey mentions some names, but they are very obscure and unworthy of notice." The list, if we recollect right, includes the names of Emlyn, Clarke, Peirce, Lardner, Taylor, &c.,—men whose labours, we thought, had not yet been altogether forgotten.

"The prosperity and even the existence of Unitarians as a separate denomination, is to be traced in a great measure to the aid they received from Lady Hewley and Dr. Williams's charities. Lady Hewley and Dr. Williams left their property to assist in various ways in supporting and propagating *orthodoxy* in England. From these funds churches were built and endowed. But in process of time Socinianism crept into the congregations, and latterly Socinian ministers were appointed over them. In this way churches and endowments fell into the hands of Unitarians, who appropriated the bequests to the spread of doctrines totally opposed to the known sentiments and designs of the benevolent donors." P. 19.

The following account of the Improved Version may be taken as a specimen of this writer's extravagant misstatement and offensive style:

"In the year 1808, the Unitarians published a translation of the New Testament, which they were pleased to call an '*Improved Version.*' This *version* of theirs is a literary curiosity. In attempting to make the New Testament a *Unitarian* book, they have outraged every principle of criticism and common sense, mangled the original text, and fearfully perverted its meaning. Their Testament is certainly something *new*, but they have miserably failed to exhibit what is *true*. Their rendering of its language is often quite unnatural and un-

meaning. In their hands the book of God is torn and mutilated till it loses its identity."—P. 30.

The author next proceeds to a review of Unitarian doctrines, which he sums up in a series of propositions expressed (in conformity with a prevailing representation of their nature) in a *negative* form. Unitarians *deny* our Lord's supreme divinity; they *deny* the personality and deity of the Holy Spirit, the doctrine of original sin, the existence of a *local* heaven, the existence of angels, &c. &c. It is quite evident that this is a mere verbal quibble; the creed of the Unitarian is just as positive as that of the Calvinist, which might easily be expressed in the same manner by a series of denials of what the Unitarian believes. The Calvinist denies the proper unity of the Godhead, he denies the doctrine of universal restitution, that God made men upright, that the covenant of grace is addressed to all men, &c. It is abundantly obvious that many of these *negations* are by no means peculiar to Unitarians, and that some of them would be repudiated by the great majority of them as decidedly as we presume they would be by Mr. Easton himself. Mr. Belsham denied that heaven was some particular place above the sky and the stars, where God's throne was fixed and surrounded by angels and archangels. By parity of reason he denied that hell was a dismal cave under ground. He affirmed that heaven was not so much a *place* as a *state;* but he had no more doubt than Mr. Easton, or any one else, that there must be a place or places where that state will be manifested. He even went so far as to suggest a conjecture as to the place which may possibly be at length prepared for this purpose. As it is a subject we can know nothing about, the conjecture might as well have been spared, as it was exceedingly apt to be misunderstood, and to afford a plausible handle for cavil and misrepresentation. But why is this subject introduced into a pamphlet on *Unitarianism?* Because the speculation is found in a sermon preached and printed by Mr. Belsham, a man well known as one of the most distinguished modern advocates of Unitarianism, but on whose name, as on those of Priestley, Socinus, and other great and good men before him, a certain amount of obloquy has been fixed by many who knew nothing of his character and very little of his writings. Hence, if such a man happens to have advanced a startling or unpopular opinion, it is a very convenient polemical device to make the most of it, and then saddle it, with all its alleged consequences, on the sect with which he is identified in the public estimation.

Of course the doctrine of the Trinity is a fundamental point in our author's creed, and he does not hesitate to adopt the Athanasian Creed as a recognized and authentic statement of it, without attempting to modify or explain away what appear to us its contradictions and tritheistic tendency. And he is quite content to say of Christ, that as man he grew in knowledge and increased in wisdom; being God, he knew all things; being man, his knowledge was limited, &c. (P. 53.) It is difficult to maintain an argument with men who do not check at such things as these. The very utmost that argument can accomplish is to reduce an opponent's doctrine to an absurdity; but what is to be done when he claims the privilege of being absurd to begin with?

The principal fault, however, that we have to find with this pamphlet is, that it is aimed, not merely, as it professes, against Unitarianism, but against Unitarians: not contented with attempting to shew the doctrine to be false and unscriptural, the author must needs interweave with his whole argument personal imputations, sometimes on the more prominent members of this devoted sect, at others on the entire body collectively, as disingenuous, impious, turbulent, blasphemers, &c. &c. His familiarity with the most noted writers on his own side, who are quoted in almost every page, may be sufficient to account for this offensive character of his controversial style. It is one which we shall never cease to protest against, on whichever side of the question we meet with it, as utterly without excuse, and most injurious to the cause of truth.

S. Henn's Renunciation of Unitarianism, and his Reception of Christ as his Lord and his God. Printed and published by S. Henn, Owen Street, Tipton.

It is a dangerous process for a man to change his entire religious system. Truth and conscience may, however, exact the sacrifice, and then an honest man must brave the danger, however great. A convert to a new religious system needs more than other men a very clear head and an honest heart. Without the former, he is in great danger of unsettling everything and making shipwreck of faith. Of this we have witnessed painful instances not a few. Another danger is, that the want of mental force will prevent his distinguishing between words and things, and that, after the first novelty of his change has passed away, long-cherished prepossessions and practices will re-assert their dominion, and produce in his mind a new struggle and lasting discomfort. Especially is this likely to occur if his intellect is sluggish and ill cultivated—if before he has instructed his own mind he hasten to teach others. A convert should, therefore, be advised to go through a period of *quarantine*, and this from a sense of justice to himself and those whose religious fold he proposes to quit, as well as for the security of those whom he desires to join. We wish our Unitarian friends would always think of this. Let them give every facility and encouragement to the earnest inquirer, but let them be cautious how they receive the easy convert. Let them dissuade the former from hasty conclusions and rash disclosures. The latter is entitled to neither encouragement nor confidence. If he be sincere and well-founded in his new opinions, they will stand the trial of temporary discouragement.

Mr. Silas Henn, whose pamphlet has led to these remarks, was a convert to Unitarianism some five or six years ago. His Methodist prepossessions and habits appear to have clung to him, and he looked of course in vain for Methodist discipline, prayer-meetings, revivals, &c., amongst his new Unitarian friends. Unitarians dislike, and we trust will continue to discountenance, religious agitation of the kind that is practised in the least cultivated of the orthodox sects. We believe that it leads almost of necessity to excessive self-esteem and to Pharisaic profession. But, in addition to his other disqualifications for stability amongst us, it now appears that Mr. Henn had never settled the scriptural foundations of the faith which he professed to adopt. There were certain passages of scripture (such as John i. 1—14, John xiv. 8, 9, Heb. i. 10, Phil. ii. 5—11) which "would present themselves to his mind as incapable of a Unitarian interpretation." The expositions he gave of these passages would strike him as being "forced and unnatural." Under these circumstances, we submit, a wise and honest man would have stopped expounding, and endeavoured to learn before he attempted to teach—to understand himself before he affected to enlighten others.

Very suddenly Mr. Silas Henn has published his renunciation of Unitarianism. It is not many weeks since he was canvassing for Unitarian support in the sale of works supposed to be Unitarian. A little more time for inquiry, thought, consultation, would have made his march backwards a somewhat less graceless motion. Beyond quoting a few passages from the New Testament, he gives no scripture reasons for his return to orthodoxy. We seek in vain for an attempt to reconcile with Trinitarianism the numerous plain and unembarrassed passages in the Gospels which declare the Father to be the only true God. But we do find in this unworthy pamphlet much abuse of his late Unitarian friends, whom he represents as men without religion, without piety, without morality. We care neither to quote nor to confute his charges. They will be received with avidity by the lowest class of orthodox partizans; and possibly, in his present state of feeling, Mr. Henn may find in the large circulation of his tract by orthodox friends, a new proof of the soundness of his recovered orthodoxy. Whether a man be for us or against us, on the authority of St. James, we distrust him if he know not how to bridle his tongue. Joseph Barker, on leaving the Methodists some years ago,

published a series of coarse and almost incredible attacks on their morals. We expressed our disapprobation of this, and were long distrustful of a man who, in reviewing the religious intimacies of many years, saw little else to record but immoralities and short-comings. The same feeling will perhaps influence some amongst Mr. Henn's orthodox readers.

The Temple of Education, illustrating the Philosophy, Poetry and Religion of Teaching. By T. E. Poynting. Parts I. and II. London — Theobald. 1851.

Mr. Poynting, minister of Monton chapel, in Lancashire, devotes that portion of his time which is not required by his ministerial duties to tuition. Disregarding the ordinary methods of communicating instruction, which he regards as unphilosophical, he follows a system of his own; and we do not doubt that, in the hands of a man of very varied knowledge and great earnestness, such as he possesses, this (and the same, perhaps, might be said of almost any other system) often produces interesting and on the whole satisfactory results. In the work before us, Mr. Poynting aims to communicate his principles of instruction, and to illustrate their application to the more important branches of knowledge. This he does with the help of a story of a normal school erected by a philanthropic nobleman, after the fashion of a cathedral (which is the "Temple of Education"), the choir of which is used as the parish church of the village, and all the other portions are not merely places for teaching, but emblems of the instruction given. We must candidly confess that the story part of the book has neither interested nor instructed us. Such a result was not altogether unforeseen by the author; for he puts into the mouth of Mr. Marsden, who is the priest of the Temple of Education, these words: "Depend upon it, the sober, unimaginative English mind will deem your way of preaching your doctrine by stones a little fantastic. It will find it difficult to believe in the earnestness of anything which runs so much into the picturesque." In the construction of his cathedral our educational architect has violated all precedent, the towers rising at the eastern, not at the western end, and a sort of cloister running along the whole length of the aisle.

The great principle on which Mr. Poynting relies in educating the intellect is the power of the synthetic or constructive plan of communicating knowledge. He shall explain this in his own words.

"*Marsden.*—I mean exactly the *building* or *putting-together* plan in distinction from the analytic, unbuilding, or *taking-to-pieces* plan. In the latter, a considerable piece of knowledge is put before the mind of the pupil, like some unfamiliar building, by the strangeness and complexity of which he is utterly depressed. And then you tell him to take the building to pieces and examine it portion by portion; but he knows neither where to begin or how to proceed, and soon finds himself embarrassed in a mass of rubbish. Now, on the contrary, we first mark out with the pupils the foundation of a building as yet unerected, and then present to him ideas, like stones ready hewn, and only ask him to examine them in succession, and deposit them in their places. The ideas thus coming before the mind, one by one, each exactly adapted to something that has gone before, which in its turn was fitted to support and explain that which follows, are not only received with infinitely more clearness, but the mind feels with each idea in turns, that it can actually master it, and then thoroughly possessing it, prizes it as a real acquisition—a new truth. And there is, perhaps, no means so effective for awakening the love of knowledge, as letting the mind feel the delight of thoroughly possessing and commanding some portion of truth.

"*Elwood.*—I presume, then, that your first teaching is founded on the child's own observation?

"*Marsden.*—Exactly so—always *from the known to the unknown*. Thus, also, the perceptive faculties are quickened. When children find that their commonest observations are important, and can become the materials for constructing such large edifices of thought, they are led to be attentive to every object

and circumstance around them. And this habit not only prepares matter for future knowledge; it continually applies and verifies the old."—P. 23.

Bearing in mind this very intelligible principle of proceeding in the work of instruction, *from the known to the unknown*, we are greatly surprised, on proceeding a little further in the work, to find our author altogether reversing his principle when he would teach religion. There he begins, not with what is known and clear, but with what is, in his own words, "a hidden power." This is the consequence of the author's adoption of the new and unintelligible system of religious intuitions. His contempt for that logical, well-founded faith which rises from the universe to its Creator, from the laws of nature to the great Lawgiver, would surprise us, if we had not repeatedly observed expressions of the same kind in writers of this philosophical school. We will quote the passage in which we detect our author's inconsistency with his own first principle of proceeding from the known to the unknown.

"Our intellectual teaching has become very unreligious in modern times. Perhaps the teacher, throughout the bulk of his lessons, encourages this material way of thinking—presenting the world as a machine—with no higher inspiration in it than *laws*, and then, it may be, at the end adds some pious reflections about the Creator. The mind of the pupil accepts the first as the real truth, and regards the second too often as some vague sentiment with which it is decorous and customary to conclude. There is an atheistic *habit of thought* prevailing in the present day through thousands of minds, which would be shocked at direct atheistic doctrines. I do not mean that the mind *reasons* there is no God, but accustoms itself to contemplate the universe without thinking of any God therein. It habitually thinks of the universe as a huge machine going on by itself—by its own *laws*—only *implying* a creator when the question as to origin arises, which may be but seldom. And what is the consequence? The mind being so much accustomed to think of the universe as separated from its God—as having no immediate connection with him—acquires more and more a habit of thinking of this same universe as if it were sufficient by itself, and of feeling as if there were no place for Deity therein. God is not in *all* the thoughts, and then he ceases to be in any of them. This, my friend, is the source of much of the unbelief of the age; and no subsequent Paley reasoning, accumulating proofs of design, will cure it; because, where it exists, the mind has ceased to feel strongly that design *is* a proof of living spirit. Before we can expect again any earnest belief we must reconstruct the whole system of thought—begin with God as the hidden power—the necessary all-supporting will involved in every phenomenon—and discerned by the intuition as directly in such phenomenon as the outward universe is discerned in it by the perception. We must thus begin with God, as no less a certainty than nature, and teach nature as his effect; and not beginning with nature, as the great self-subsisting reality, try afterwards in vain to lift the mind to God as the cause."—P. 33.

The want of sympathy with his *religious intuitions* exhibited by critics like ourselves, excites Mr. Poynting's wonder, and he fires at our unbelieving heads a strange volley of hard words.

"*Marsden.*—We have found many pastors who earnestly co-operate with us, and some who oppose us.

"*Elwood.*—Upon what ground do they oppose you?

"*Marsden.*—It is difficult to understand. Sometimes when I hear their objections I am amazed, and feel inclined to hold the theory of the existence of two very different forms of mental constitution—the endogenic and exogenic. There must be, I persuade myself, a class of minds, all whose moral life comes from without—all whose certainties primarily regard outward facts just as *my* life seems to proceed from within, and my deepest certainty to regard inward facts. There is my friend Dr. Fabian, whose mind seems of this exogenic cast. When I speak of instincts or intuitions by which the mind discerns the reality of God in the phenomena of nature and of life—by which it discerns the authority and beauty of virtue—by which it discerns the worth of its own nature—and, knowing that God must recognize that worth, augurs its immortality,—when I speak of these things, he invariably answers with a look of cold incredulity,

'I am afraid I do not understand you. You are too mystical for me.' He amazes me. The *intuitions* by which my mind lays hold of its greatest certainties, are to him but mere words; while by other intuitions, or—as we must not call them intuitions—*contuitions* of his own, if I may be allowed to form the word—he can discern, with the nicest assurance, facts which seem to me far off, dim, doubtful in the extreme. He denies any consciousness of a power to discover the truth of God, virtue, immortality; but he can pronounce, with unerring certainty, on the genuineness of a 'Father' of the fourth century—on the authenticity of an astounding miracle by a saint—on the credibility of a mere tradition, on the infallibility of an outward authority to which the most solemn trust for time and for eternity may be resigned. I say to myself, then,—'It is of no use to vex one's self any longer. There cannot be a coalescence between the endogenic, intuitional, and the exogenic contuitional mind. The thought takes its departure in each, from totally opposite points, and travels in contrary directions. That which forms the *data* to the one stands as the *quæsita* to the other.'"—Pp. 66, 67,

We regret that Mr. Poynting has not devoted his whole strength to the practical portion of his subject. Many of the lessons which he gives in illustration of his system are admirably constructed, full of information conveyed in a very lively manner, and are certain to arrest and instruct the mind of his pupils. If he will condescend to write plain English and throw his perplexing figures and darkening illustrations to the winds, he will prove a valuable writer on education. His ideas are very exalted, and his enthusiasm on this noblest of subjects is entitled to our warmest sympathy.

Autobiography of William Stout, of Lancaster, Wholesale and Retail Grocer and Ironmonger, a Member of the Society of Friends, A. D. 1665—1752. Edited from the Original Manuscript by J. Harland, Archæological Associate of the Council of the Lancashire and Cheshire Historic Society. 8vo. Pp. 154. London—Simpkin and Marshall. 1851.

A GENUINE autobiography, ranging through more than the last quarter of the 17th century and nearly the first half of the 18th century, is an acquisition to an historical library. No man could jot down from year to year the annals of his life, without recording something that illustrates the manners, prejudices and history of his times. The worthy "Friend" of Lancaster whose autobiography is before us, was religious, frugal, observant, judicious and prosperous. He was born at Boulton, near Lancaster, March 1665, his father cultivating a small estate, and availing himself of his freehold rights over a large marsh, then available for pasturage, but now by the inroads of the sea forming part of the well-known Morecambe Bay, covered alternately by sand and the tide. He received a plain education, first at the free-schcol at Boulton, founded by the Asshetons some half-century before,—then at Hartsop, near Ambleside, under the care of his kinsman, Thomas Lodge, with whom, on his appointment as master of the free-school, he removed to Lancaster. At the proper age, he was apprenticed to Henry Coward, a Quaker grocer and ironmonger of Lancaster. Here he learned not only his trade, but also acquired the principles of the Society of Friends, being convinced by the preaching of one William King, a Craven farmer. He appears, however, to have imbibed nothing of the fanaticism of the early Quakers, but to have been throughout life a moderate, practical Christian. His parents were members of the Church of England, but in her widowhood his mother joined the Presbyterian society at Lancaster. She appears to have been an excellent woman, as full of good works as of Christian charity. Her son records it of her, that "she minded more how people lived more in the practice than the profession of religion, and she read much in the Scriptures of the Old and New Testament." She felt no displeasure when two of her children joined the Quakers, believing that in so doing they acted conscientiously. Her son William appears to have possessed much of her tolerant

and kindly spirit, and to have found friends, and zealous and confiding ones, in persons of various creeds. With many Presbyterians he formed personal intimacies, though he appears to have liked their laity better than the ministers. One of the latter, Dr. Charles Owen, of Warrington, he accuses of a narrow and intolerant spirit towards Quakers. But they had had a dispute about the education of a sort of ward of his, one Margaret Johnson, daughter of John Johnson, a native of Warrington. Of Dr. Owen, a noted man in his day, there unfortunately exists no biography. We read, therefore, with interest, making due allowance for the hostile bias of the autobiographer, the allusions to him in the following passage:

"Margaret Johnson continued with her mother till she removed out of the town and was married. Her mother took her to the Presbyterians' worship. She was a good reader, and could repeat whole chapters in the New Testament off book. After her mother's marriage she was with me about two years, and was kept to school to write, sew, knit, and other necessary employ, till about a year after her brother's death, when she was about sixteen years of age; and then was desirous to go and see her father's mother, an ancient woman, and her daughters, poor people near Warrington, which was granted, and decently fitted out and sent from hence. Her aunts had been nurses to Charles Owen, a noted Presbyterian teacher in Warrington, into whose acquaintance they introduced her; who, upon inquiry or information that she was under my tuition, a Quaker, expressed himself with much pretended surprise that any Christian should leave her child under the tuition of a Quaker; and soon after she writ to me that I might not expect her return, and that she had chosen Mr. Owen for her tutor. Which expression of his, and her slighting my care for her, gave me some trouble; and having some business in Liverpool, I went from thence to Warrington, and had an opportunity with the said Owen, and before several persons of good repute reproved him for his uncharitable reflexion against the Quakers in general and me in particular, before he knew any occasion, and for which he was reproved of all my neighbours of his religious persuasion. But as it is customary with priests and preachers of all professions not to confess themselves in an error, he persisted in what he had done, and expected to have the management of her effects; which we refused, but only to allow the yearly profits of the same, which was about £15 a year, for her maintenance. But he employed a lawyer to compel us to more, which we slighted. But he entertained her as a gentlewoman, and got her a fiddle, and learned her to play and dance. She remained with him until she attained to twenty-one years of age, and then we accounted with her and paid her what was due. The said Owen got a good part more than we allowed for education, and got her a husband, Peter Heys, an indolent man, a joiner, who had built some houses at the utmost N. W. end of Liverpool, the year before the dock was made, upon which the north end was of no value, by which and his indolence they became poor. They continued married four years, when he became consumptive and died, and left her four or five small children; upon which she was forced to industry to maintain them, to the discredit of the aforesaid tutor."—Pp. 39, 40.

Speaking afterwards of this untoward marriage, the autobiographer charges Dr. Owen with having procured poor Margaret Johnson this husband, "knowing his circumstances and indolency." This statement is improbable, and discloses the animus of the writer. Between the accomplished minister of Warrington and the simple trader of Lancaster, a somewhat precise old bachelor, we can well believe that serious differences of opinion would inevitably arise respecting the style of education due to a young woman of property. We cannot pass from the subject without stating that Dr. Charles Owen was a distinguished friend of civil and religious liberty, and in his later days was certainly incapable of the narrow spirit attributed to him by William Stout. His nephew, Josiah Owen, of Rochdale (who, like his uncle, was a bold and energetic defender of liberty), in preaching his funeral sermon at Warrington, February 23, 1745, uses these words:

"Are there any present that are not stated members of this assembly, that are not Protestant Dissenters, learn from the great, the good man whose body

now lodges in the dust, to cherish a spirit of universal benevolence, and hate no man for his religion; banish out of your hearts all manner of bigotry and uncharitableness; banish out of society all narrow, invidious distinctions."

As a trader, William Stout made a gradual but certain ascent to wealth. He tells the story of his trading speculations, and of his yearly growing balances of profit, in a way that throws much light on the habits of his class, both in retail and wholesale trade, a century and a half ago. Beginning with £120, he accumulates a fortune of £5000. Stout lived and died a bachelor. He owns to some struggles of "affection and passion," and alludes to the charms of one "Bethia Greene." But the age and plain appearance and retired way of living of the simple trader were against him; she gave too manifest tokens of aversion, notwithstanding the encouragment given him by her parents. The forlorn Friend endeavoured to persuade himself that the grapes he had coveted were sour, and wrote sundry bitter things in his journal touching the "lightness and vanity" of the aforesaid Bethia Greene. By the advice of friends, he directed his attentions next to a young woman "very religiously inclined;" but the grapes did not ripen. He lived to extreme old age, dying in January 1752, in his 88th year. The entries in his journal cease eight years earlier.

Valuable materials are found in this little volume illustrative of prices, currency, trade, seasons and crops, and the progress of English manufactures. In addition to these general matters, there is of course much curious local history and biography. Some particulars, nowhere else to be obtained, may be gleaned respecting the early history of the Presbyterian congregation at Lancaster. It will amuse those who have in latter days worshiped after the simple and unpretending manner of the Presbyterians in that quiet country town, to learn that, just before the Revolution, a certain Mayor of Lancaster, one John Greenwood, flauntingly carried the corporation mace and other insignia to the chapel. Some interesting particulars are given of another member of that family, Augustin Greenwood, who furnished the Presbyterians with their first meeting-house, and whose widow continued to them the use of the building rent free to the end of her life. At an earlier period the Presbyterians, during the days of persecution, held their meetings for worship in secret places. They were from the first a respectable and tolerably numerous body; as early as 1697, they were in a position to invite down the services of a minister from London.

Our pages have lately contained some particulars of Mr. Hardy, the Nottingham minister and tutor, who in the end conformed to the Church. This Autobiography furnishes us with an account of a pupil of his, who about the same time disrobed himself of the strait and plain, but costly, garment of Nonconformity. He is brother to the Margaret Johnson already described.

"John Johnson was nursed by his mother and brought up with her till she removed from Lancaster and married as aforesaid, and went with her, in 1700, to Poulton, and remained with her till Nov. 1710, when he was fifteen years of age. He had been educated in school learning as well as the place could afford. After his mother's death he came to Lancaster, was boarded with William Marshall, and was much improved in learning by Thomas Holms, the schoolmaster here, till he was seventeen years of age; and in pursuance of his mother's desire that he should be educated for the ministry to the Presbyterians, it was her friends' desire that he might be put under the tuition of John Hardy, an eminent preacher and master of that communion, who dwelt near Nottingham; and in compliance of their request he was sent and put under their tuition, and money advanced sufficient for his boarding, clothes and education; where he remained till 1716, when he came to twenty-one years of age, at which time he came to Lancaster and received what was due to him in my hands, which was about £280, and gave me a full discharge, and acknowledged much gratitude to me for my care of his effects and his education. His first charge he undertook in the ministry was at Falkingham, in Lincolnshire, to a congregation of the Presbyterians; and after some time he became tutor or chaplain to the Lord

St. John family, of Belshaw, near Peterborough, in Northamptonshire; and after a year or two stay there, he went to London for further preferment, which not offering to his expectation he applied to the Episcopal clergy, and put on the habit and officiated in the same to their satisfaction. He being of a sociable and affable disposition, was acceptable to young gentlemen, who first promoted him to be chaplain to a regiment of foot soldiers, and afterwards got to be library-keeper under the Archbishop of Canterbury, and other benefits to the value of £200 or £300 a year, and became kind and bountiful to his sister Margaret aforesaid, upon her being in necessity, and also to Ann Tinkler, his half-sister, which his mother had by a former husband, who had also an unfortunate marriage and was reduced to necessity. I had some letters and tokens from him since his preferment, in grateful remembrance of my care for him. I have not heard that he is married at the writing hereof (in the 11th month, 1741), when he was in the 46th year of his age. Also, I perceive that his tutor, Hardy, about the same time conformed to the Episcopal Church of England, and accepted of a beneficial place or parish therein."—Pp. 40, 41.

There is a curious parallel between the early life and ministry of this John Johnson and the learned Dr. John Taylor. Both were born at the close of the 17th century in the town of Lancaster—Taylor in 1694, Johnson in 1695. Both were sons of an Episcopalian father and a Presbyterian mother: both followed the religion of the mother. After studying for the ministry—the elder at Whitehaven and Findern, the younger at Nottingham—both were settled in the county of Lincoln, in situations equally obscure and discouraging,—the one at Kirkstead, the other at Falkingham or Folkingham. Here the parallel ends. Taylor toiled on in a ministry to an illiterate and unimproving flock, for eighteen years: as he could not greatly improve them, he indefatigably devoted his leisure to theology, philosophy and literature, and eventually became one of the brightest ornaments of his religious denomination. Johnson, wearied and disgusted with his bucolic charge, after devoting some time to a chaplaincy in a noble family, fled to the metropolis in search of more interesting duties. Not finding them at once amongst the Presbyterians, he, in common with many other young men at this period, conformed, and found patronage and preferment.

We have only to add, that this Autobiography has been edited by Mr. Harland with great care. He has long been known as a very accomplished reporter for the press, and is evidently deeply interested and not unskilled in antiquarian lore. We heartily thank him for this publication.

The Value of Individual Effort. A Discourse delivered in the School-room at Cleator Mill, near Whitehaven, Cumberland, June 29, 1851. By John James Tayler, A.B. Pp. 20. London—Whitfield.

Though sometimes differing from Mr. Tayler's views of Christian faith, we never read his discourses on Christian duty without admiration and profit. A more admirable and heart-stirring discourse than this on Individual Effort we have seldom seen. It is published at a cheap rate, or we would give an analysis and extracts. But the better course is to recommend every reader to obtain it for himself. It is most appropriately dedicated to Mr. Ainsworth, a living example of that faithfulness to Duty which the preacher so earnestly advocates.

Stories for Summer Days and Winter Nights. Second Series. The Young Emigrants, The Boy and the Book, &c. London—Groombridge.

These stories are well constructed, and will instruct and improve while they amuse. In the second tale, good use is made of the life of John Gutenberg. An intelligent child will learn from it much of the state of things in Germany in the beginning of the 15th century, and will feel gratitude for the advantages which the art of printing has conferred upon him.

INTELLIGENCE.

DOMESTIC.

New Unitarian Chapel, Southampton.

The Unitarian chapel, Canal Walk, Southampton, was re-opened for public worship on Thursday, Sept. 25, after undergoing considerable repairs since its purchase from the Wesleyans. The Rev. Hugh Hutton delivered the dedicatory address, the Scriptures were read and prayer offered by the Rev. Henry Hawkes, and the Rev. E. Kell delivered a discourse on the Unity of God from Mark xii. 29, 30, in which the congregation were affectionately and urgently exhorted to support their own religious principles, and to adorn them by a suitable life and conversation. In the evening, the Rev. Hugh Hutton read the hymns, the Rev. Mark Rowntree read the Scriptures and prayed, and the Rev. E. Tagart preached a highly instructive discourse from 1 Cor. viii. 6, stating the several important purposes to which the chapel was dedicated. The audience, among which were members from the neighbouring Unitarian congregations, seemed much interested in the religious services of the day. H. E. Howse, Esq., of Frenchay, had kindly printed the hymns used on the occasion. Between the services the friends of the congregation dined together,—Richard Martineau, Esq., of London, in the chair,—and many interesting addresses were delivered, of which we regret we can only insert the subjects. After the Chairman had introduced with some appropriate remarks the sentiments of "the Queen," and "Civil and Religious Liberty all the world over," Mr. Norrington proposed, and Mr. Berry, the Secretary of the congregation, seconded, the following resolution:

"Health, happiness and success, to our zealous and long-tried friend, the Rev. Edmund Kell, to whose untiring zeal on their behalf the Unitarians of Southampton are mainly indebted for their present commodious chapel, unencumbered with debt."

After responding observations by Mr. Kell, Mr. Pinnock, of Newport, proposed, and Mr. Ballard seconded—"Prosperity to the British and Foreign Unitarian Association, which from the first has stretched forth a generous, helping hand to this little Society in its various struggles and difficulties."

The Rev. E. Tagart responded, and, alluding to the Chairman as his fellow-student at Manchester College, proposed—"The health of Richard Martineau, Esq., with best thanks for his kind services on this occasion."

Mr. P. Brannon proposed, and the Rev. James McDowell seconded—"Increasing support and usefulness to the Southern Unitarian Fund Society, under whose fostering care the cause of Unitarianism has been cherished and supported in this district,"—which was responded to by the Rev. H. Hawkes.

The Rev. E. Kell proposed, and Mr. Burgess seconded—"Thanks to all friends at a distance who have contributed so promptly and liberally to the fund for the purchase and repair of the chapel."

Charles Tagart, Esq., of London, proposed, and the Rev. John Porter seconded—"Success to the Unitarian cause at Southampton: may a spirit of inquiry in the public mind unite with the spirit of Christian integrity and steadfastness in the congregation of this place, to cheer the heart and animate the efforts of their minister in the dissemination of our simple, scriptural and regenerating faith;" which being replied to by the Rev. Hugh Hutton, the Rev. Mark Rowntree proposed, and the Rev. H. Hutton seconded, a vote of thanks to the Chairman, who, in reply, hoped the congregation would avail themselves of the position of their chapel in the dense part of the population to support a Sunday-school, and other modes of improving the moral and spiritual condition of the masses.

In closing the account of this interesting and animating meeting, it should be mentioned, that although the purchase-money and original amount of the estimate for repairs has been obtained, yet some deficiency, owing to the repairs having exceeded the estimate, has yet to be liquidated.

Act relating to Chapel and School Trusts, &c.

It is desirable that the provisions of the Act of Parliament passed in the session before last, for simplifying the title to chapels and schools, should be generally known. The evil remedied by that Act was of frequent occurrence and serious consequence. Trustees of

chapels and schools were not, as such, corporate bodies; consequently, the legal interest in property conveyed to them for the purposes of their trust continued in them, to the exclusion of trustees afterwards added to the trust. To give the latter a share in the legal ownership, an actual conveyance was necessary; and in order to avoid the heavy incident expense, this was generally omitted. The consequence was, that the legal property devolved on the survivor of the persons to whom it had actually been conveyed, and, on his death, to his heir; and as the latter might be unknown, or might have left the country, or have gone over to another and hostile sect, continual inconveniences were arising.

The Act referred to is the 13th and 14th Vict., c. 28, and provides that wherever property, whether of freehold or of any other tenure, has been acquired by a body of persons associated for religious purposes, or for the promotion of education, and has been conveyed in trust for such purposes, it shall vest from time to time, without actual conveyance, in the trustees for the time being.

All that will be necessary to ensure this object, will be for the congregation or other body to meet and elect the new trustee or trustees, in accordance with the provisions of the trust-deed, and for the chairman to sign and seal a short memorandum, of which a form is given in the Statute. The provisions of the Act are not limited to chapels and school-rooms, but are very properly extended to dwelling-houses for ministers, with offices, gardens and glebes, and to schoolmasters' houses, gardens and play-grounds, and other premises held for similar purposes within the scope of the Act.

A corresponding Act of the same session is directed to the remedy of a similar evil in Scotland.

University Hall.

An important course of lectures on the Philosophy of Supernaturalism, in its relation to Christianity, is about to be delivered in University Hall by the Rev. John Gordon. The course commences on the evening of Tuesday, the 28th October, and will continue on the following Tuesdays until the 16th December.

OBITUARY.

April 4, at his residence, Harborne Road, Edgbaston, in his 88th year, John Parkes, Esq., formerly of Warwick.

June 13, at Moreton-Hampstead, aged nearly 64, Miss Elizabeth Smale, much respected and sincerely lamented. In the discharge of the duties and charities of social life, she afforded a pleasing proof of the power of well-considered and established principles of religion, and more especially shewed their efficacy while passing through a long series of bodily suffering. In the midst of these she often whispered to her sorrowing friends, that her Unitarian views of the goodness and paternal character of God were the comfort and support of her soul, which was cheered also by the hope, which never forsook her, and which seemed to strengthen in the midst of her bodily weakness, of soon joining in a better state those with whom she had journeyed through the scenes of this life in the paths of virtue and piety.

Aug. 2, at Margate, Ellen, wife of Mr. S. C. Freeman, formerly of Enfield, Middlesex, in her 34th year.

Aug. 19, Elizabeth, the wife of Francis Hart, Esq., of Nottingham, aged 69.

Aug. 23, in London, Martha, the youngest daughter of the late Rev. John Horsey, of Northampton.

Sept. 14, at Heswall, Cheshire, Mary Helena Elizabeth, wife of E. S. Boult, Esq., of Liverpool, and daughter of George Holland, Esq., late of Lyme Regis, Dorset; and on Sept. 6, their infant son.

Sept. 16, in her 68th year, Bessy, relict of the late John Grundy, Esq., banker, of Bury, in Lancashire.

Oct. 9, at Belvedere House, Bath, the Rev. Thomas Broadhurst, aged 84. We hope to furnish a few particulars of the life of this venerable minister in a future number.